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ERWIN L. SHAVER

A PROJECT CURRICULUM FOR YOUNG PEOPLE

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A Project Curriculum for Young People

A Method Guide and Source Plan Book for Leaders of Young People's Groups in the Church

By

ERWIN L. SHAVER

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILLINOIS

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TO

GEORGE A. COE

MY TEACHER OF YESTERDAY AND TODAY
PIONEER IN RELIGIOUS EDUCATION
FRIEND OF YOUTH
PROPHETIC AND STIMULATING THINKER

GENERAL PREFACE

The progress in religious education in the last few years has been highly encouraging. The subject has attained something of a status as a scientific study, and significant investigative and experimental work has been done. More than that, trained men and women in increasing numbers have been devoting themselves to the endeavor to work out in churches and Sunday schools the practical problems of organization and method.

It would seem that the time has come to present to the large body of workers in the field of religious education some of the results of the studies and practice of those who have attained a measure of educational success. With this end in view the present series of books on "Principles and Methods of Religious Education" has been undertaken.

It is intended that these books, while thoroughly scientific, in character, shall be at the same time popular in presentation, so that they may be available to Sunday-school and church workers everywhere. The endeavor is definitely made to take into account the small school with meager equipment, as well as to hold before the larger schools the ideals of equipment and training.

The series is planned to meet as far as possible all the problems that arise in the conduct of the educational work of the church. While the Sunday school, there-

fore, is considered as the basal organization for the purpose, the wider educational work of the pastor himself and that of the various other church organizations receive due consideration as parts of a unified system of education in morals and religion.

THE EDITORS

AUTHOR'S PREFACE

Curriculum theory and curriculum construction hold the center of the stage in religious education at the present time. With the rapid advances in method it is but natural that we should come to question the validity of a course of religious experience so predominantly knowledge-centered as our past materials have been. In this reaction from the former position, there have arisen various schools of methodologists, each with its own theory and corresponding curriculum pattern. We have the "life-situation" school, the "problem-discussion" school, the "experience" school, the "character-trait" school, the "project" school, and many others, each variously subdivided and with particular definitions of what its viewpoint involves. Wherever two or three religious educators come together, there is divergence as to what should constitute the curriculum. At a recent conference on curriculum matters, an analytically minded member discovered and charted forty-nine shades of opinion expressed by the various members.

The denominational and interdenominational agencies are busy with remodeling and rebuilding their various courses and programs. In addition to this busyness by church and interchurch agencies, a number of independent publishers are in the field to develop new curricula. Many other factors which we might mention are contributing to the interest in the subject.

The hopeful sign with regard to this seeming con-

fusion and multiplicity of viewpoints is the fact that religious educators can get together and discuss them in friendly fashion. In it all there is a real desire to find the truth and apply it to the building of a program of religious education acceptable for the new day. It is because of this condition of friendly and co-operative search for truth that the author offers for consideration the materials to be found in the present volume. It is his hope that it may be of some help both in stimulating discussion and in clarifying viewpoints, and that in it there may be found some grains of truth which will stand the test of time.

The purposes of the volume, as indicated by the three parts into which it is divided, are as follows:

First, it seeks to set forth the nature, method, and possible content of a project curriculum for young people's groups. It faces squarely the question as to the "fragmentary" and systematic use of past-experience materials, including the Bible. It points out the implications of the new method for curriculum construction and seeks to visualize the form and appearance of the new type of materials. It offers a basis for classifying types of experience materials, which should set at rest those who are rightly troubled about the lessons the past has to teach. It goes still farther and challenges both "fundamentalists" and "modernists" among religious educators to include in curriculum materials an area of religious experience heretofore too largely ignored.

Second, it is a guide for leaders of young people's groups who are interested in the use of the author's

Young People's Projects. It takes up the need for the young people having the types of experience indicated by each of the ten titles, shows how the plan given is an educationally sound approach to meeting the need, how the young people may be interested in undertaking the suggested course, and gives an outline of the contents of the guidance booklet to be used by the members of the young people's group.

Third, it is a source book containing brief outline plans for eighteen suggested projects additional to the foregoing ten detailed plans published in separate booklets. With these eighteen outline plans, a leader should be able to lead his young people in developing and carrying through educational experiences with rich fruitage. Leaders who may be using other courses and desire enrichment activities will find these suggestions exceedingly helpful.

The author owes much in the preparation of this volume to those who have shown an interest in the project-plan type of curriculum materials and especially to those who have been willing to pioneer in making use of them. The encouragement and practical suggestions of the editorial committee and members of the staff of the University of Chicago Press have lightened the task of preparation. A number of publishing houses have freely granted permission to quote excerpts from their publications. To all of these the author acknowledges his indebtedness and expresses his cordial thanks.

ERWIN L. SHAVER

BOSTON, MASSACHUSETTS
May, 1927

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PART I

A PROJECT CURRICULUM FOR YOUNG PEOPLE

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INTRODUCTION

In this first portion of the book we shall discuss the question of the nature and scope of a curriculum for young people based upon the project principle. After giving a brief working definition of a project curriculum and then pointing out some of the more specific implications as to method which are involved in the adoption of this new approach in religious education, we shall then indicate its general content in the case of young people's groups. Following this, we shall seek to answer the questions: "What will it look like?" "Who builds the curriculum?" and "What progress is being made?" The concluding section of the discussion will then indicate the author's suggestions as to some of the units which should be included in a curriculum for young people. The second and third parts of the volume will give more concrete expression to the principles involved, by presenting definite source plans for leaders who may wish to guide their young people's groups in any of these particular enterprises.

CAN WE HAVE A PROJECT CURRICULUM?

It has been easier to accept the general principles implied in the project approach to character education than it has been to see its meaning for the construction of a curriculum. The first thought of many has been that the thorough adoption of these principles would

make it practically impossible to organize in any satisfactory fashion what we have heretofore thought of as a curriculum. However, as the idea has gradually become better understood and appreciated, our attention has naturally centered upon the question, "Can we have a project curriculum?" In this volume the author will attempt to state his present working convictions and to raise for discussion certain issues that must be faced if we answer our question in the affirmative. His own reply would be that it is possible to have such a curriculum provided that it is of the character described in the pages which follow.

A WORKING DEFINITION

As a basis of departure we wish to suggest this statement as a tentative, working definition of a project curriculum, phrased in terms of Christian education: "It is a series of integrally related units of experience; each entered upon with a definite Christian purpose; each resulting in a clearer understanding of the meaning of the Christian life, a deeper feeling of fellowship with, appreciation for, and loyalty to, the person and cause of Jesus, and at least the beginnings of definite habits of Christian life and service; each representing a socially serviceable objective as well as a subjective outcome; and in each of which there is the largest possible democratic group co-operation in the discovery and wider sharing of what is learned."

It is of course impossible to set forth in such a definition a final understanding of all that is involved. The larger meanings and implications will be developed as

the discussion proceeds. It is assumed that the student of this volume has acquainted himself with the basic principles which underlie project-teaching. Without these, one will find it somewhat difficult to follow the argument, since it is not in the scope of this book to treat of method directly. However, we wish to indicate at this point certain specific emphases which are now coming to the fore in the practice of those who believe in the new approach. These will serve to refresh our minds as to the more important teaching principles and give suggestions for their application.

NEW EMPHASES IN METHOD

1. In contrast to our earlier practices there is now an increasing tendency to stress the discovery process in teaching. Instead of viewing the teacher's task as that of handing down his own and others' experiences, we now see it so greatly enlarged as to include a variety of techniques whereby the learner goes after help. We observe young people making investigations at first hand, visiting persons and places to secure needed information, conducting experiments, using many rather than one source book, and employing similar methods which develop the habits of searching for and carefully measuring the worth of materials which help in the solution of their problems. This process of discovery awakens the capacity for creation and so stimulates the original abilities that the young person is led on to become an earnest explorer in God's universe and a co-laborer with him in building the kind of world for which he gives the dream.

2. Formerly we told young people that the reason they ought to acquire the facts, the skills, and the ideals which we portrayed was that they would be enabled to meet successfully the world's problems as Christians when they reached maturity. Without denying the validity of this latter fact, we see that it is more effective to show them a need which is nearer in time and more closely related to their experiences. The old appeal succeeded so long as we arbitrarily imposed our wills on theirs or wheedled them by sugar-coated devices. But, with the entrance of democracy into the teacher-pupil relationship we have had to find fairly *immediate* and practical uses for learning, in the faith that the young person who meets the needs of each day is thereby prepared to live better tomorrow and thus is gradully fitted for the efficient life of mature society. We have therefore introduced into the learning process the creation and presentation of pageants, which are the messages of the young people to their older and younger friends; service enterprises, which give full and immediate reward in the joy of expressing the natural instincts which make for brotherhood; places on the committees of the church which decide the crucial issues of policy and program; and the leadership of, and other definite contributions to, the services of worship of their own and of the larger church groups. In fact, young people are being given many opportunities to act a Christian's part right now, which provides the very best motivation for learning. And in and through experiences of this character there develop the purposes to study the Bible in whole and in part, to survey the his-

tory of the church, and to analyze critically the creeds of past generations. It is this "for-ness" which is a characteristic feature of project teaching.

3. Another emphasis, now more prominent, is the tendency to select experiences which are positive rather than negative in emphasis. Character education in the past has been too largely centered upon negative traits, such as dishonesty, irresponsibility, non-co-operation, and the like. Doubtless good teachers must always keep their attention upon the failures of their pupils to reach up to the ideals they have set. But the wise teacher will see farther ahead and lead his young friends in a program of such worth-while enterprises that these defects begin to disappear automatically, because their presence is seen as an obstacle to the fullest positive expression of the higher nature. We may see the principle in the example of the Great Teacher who, discovering that his young friend in the quest for eternal life was centering his thought upon his possible deficiencies, challenged him to give himself with all his material possessions and his rich personality to a great adventure. To the degree to which young people are led into the high and holy enterprises of life, to that degree will it be less necessary, although of course not entirely unnecessary, to think in terms of negation and of repression. The *primary* curriculum experiences should be positive activities; the secondary are the negative activities which must be undertaken as means to the attainment of the larger end.

4. More and more we are moving toward a method whereby the activities into which pupils are led are in-

tegrally related one to the other, as they are in life. One does not, when mature, spend fractions of each day in studying "subjects," which are abstractions of life. He uses the various materials found in subjects, but they are naturally related. Therefore, we are discovering that study and worship and service are all aspects of Christian living and ought to be learned in the relationships in which they are naturally used by an earnest Christian. One finds his best worship concerned with the problems upon which he is thinking and which he is trying to solve to make the world happier and better. Our best church schools do not have parallel programs of these various types of Christian activity, but they plan so that a unit of experience in one type leads most naturally into units of experience in the others. The project viewpoint makes a place most naturally for real purposeful activities of drill and Bible study, which are vitally related to the needs and interests of the young people. It is not therefore a matter of piecing several types of activity together so much as it is a matter of discovering these various aspects of Christian living and learning in a single project experience. It is this integration which makes possible the unity of the experiences in the group meeting which we call the "class" and in other meetings "out-of-class." Each is at once the drive for, and the outcome of, the events which take place in the other. For practical purposes we may think of the varied extra-class experiences as the opportunities for gathering the raw materials of learning, and the group conference (class period) as the needed opportunity to evaluate and organize them in order to

move forward into other activities with more efficiency and control on the Christian level.

5. Closely related to the tendency toward the closer integration of these types of religious experience is the growing practice in the Christian education program of correlating the organizations carrying on the activities. The relationship of the class to the department is becoming closer. The class with its necessary organization for work is not to be viewed as independent of the department. Nor yet is the department to discount the definite and specialized contribution of each class. The tendency is also away from the close gradation by years within a department. Instead we have a number of class units, viewed as "many members of one body," each undertaking that project for which it is as a group best fitted by the capacities, interests, and past achievements of its members. There is the closest relaton within the department between these class units, and many of the projects undertaken are the joint efforts of several or all the class groups. The project being undertaken also gives the basis of correlation of various other organizations associated with the church in the character-building program. The principle now being suggested to bring these organizations into closer harmony and to larger usefulness is that of considering their programs as bodies of source materials, any portion or all of which should be at the disposal of a group in a local church in carrying forward its various enterprises. Duplication and competition are thus automatically eliminated when the project becomes the learning and teaching unit.

6. With the closing up of the gap which has long existed between learning and living, we find church schools introducing in their programs character-training activties which make a practical contribution to the growth of the Kingdom of God. These activities are real service projects such as the church as a whole is engaged in. The thinking and study is concerned with the problems with which the present-day churches are grappling. The worship experiences are more concerned with the need for strength to stand up against the evil forces of today. The projects thus have an objective and a subjective outcome at the same time, in that the young people are actually helping to make a more Christian world and are also learning how to do it. In fact, there is such a recognition of the contributions which young people can make, in the realm of service in particular, that some overhead organizations are taking advantage of their willingness to help but are giving little or no attention to the careful selection and treatment of these service experiences to insure educational results.

7. Increasingly we are finding that groups of young people undertaking projects are organizing just as do adults in order to work most efficiently. The committee idea is characteristic of modern teaching method. It is supplanting the old picture of a class which was merely an aggregation of unrelated individuals. Co-operative work in the learning process has brought about a division of labor in which the special talents and interests of the members of the group determine in just what way each may best make his contribution. In addition

to this, it saves time; and much more work is accomplished by this specialized preparation for, and exchange of, discoveries in the larger group conference. It has also helped to democratize the relations of the group with respect to leadership. Instead of one person's doing all the leading (thinking either of the teacher or some "born leader" among the young people), as in the days of an autocratic form of society, we may now view every member of the group as a leader in his special field of ability. As we continue to develop methods of working together, we will be able to improve the teaching and learning process.

8. Another instance of the possible enrichment of the teaching-learning process is that which might be called the development of a plan for "associate" teachers. With the expansion of the scope of the types of experiences required to make a completely developed Christian youth, it is becoming more and more difficult to find one person to lead a group who can himself provide them all. More and more we have wise leaders using the special talents of others to lead their groups in such various sub-activities as pageantry, recreation, or worship, and also at certain points in the information-acquiring process. Every adult in the church should be viewed as an associate teacher with the responsibility of sharing with the young people in the church family whatever he has in the way of specialized skill, information, enthusiasm, and other capacities. The group leader may organize the program, but he should be able to call in many associates from the more experienced adult group to help when and as needed.

Actually, good leaders have always done something of this. It should now become an established practice in the program of religious education in the local church.

9. Another practice which is now coming into greater prominence as a type of method is that of leading the young people to share their discoveries with others who are older and younger than themselves. This furnishes a worthy motive; it makes a practical contribution to world-experience; and it is truly expressive of Christian co-operation. Young people are taking charge of worship services, calling and conducting conferences, presenting their ideas through original dramatic services and rituals, organizing exhibits, conducting publicity and Christian voting campaigns, and in a great number of ways are seeking to arouse in others experiences of the character they have found so satisfying. This is at once a motive for, and an expected outcome of, learning on the part of young people.

10. Another technique or method which is beginning to be employed in our better church schools is that of leading the young people's groups to organize the results of their experiences into a statement of purpose or code of Christian faith and practice. The usual procedure with respect to codes has been to begin deductively with a credal statement which some past generation had formulated, to explain it and urge its acceptance. This indoctrination process takes no account of the God-given creativeness of youth nor of the essentially democratic nature of modern society nor of the open-minded spirit of science nor yet of the freedom which is at the heart of Christianity. But, with groups

of young people who have been carrying on projects of various types and have been discovering the meaning of their experiences, it is quite possible to lead them to organize their thinking into a Christian statement of purpose. Upon the basis of this, together with the proofs of their past achievements, they may appropriately apply for membership in the church or for promotion to the next higher department in the young people's division. If we choose to proceed in this direction, we have the basis for a gradual entrance into full church membership as well as for grading or grouping members in various classes. We might suggest that in both cases church-membership privileges and the right to select a new course should be determined by tests showing actual achievement as well as by interests expressed.

11. The new emphases in religious education, of which the above are illustrations, point in the direction of experiences which are on a higher level than the intellect-centered "lessons" which we have been trying to teach. A project may be made a real, red-letter event in the life of a young person. To have had a relatively small number of these experiences to which he may look back as turning points in his ideas, attitudes, and habits is worth more than a great many lessons or courses of the ordinary type. We must replace these latter with a number of associated experiences organized about a common center, but so organized as to be cumulative, to arouse the higher emotions, to stimulate keen and creative thinking, to actually start new ways of acting,

and to be so much a part of life itself that there is no need to speak of their "carrying over into conduct."

GENERAL CONTENT AND SCOPE

In our tentative definition of a project curriculum we described it as a series of integrally related units of experience. We now wish to suggest something of the nature of these several units with particular reference to the various types of projects which would be included in a well-rounded and effective program of training for Christian young people.

In the more remote past the curriculum was viewed as composed exclusively of direct Bible study. Then there began to be a demand for materials and lessons which took account of certain rather outstanding needs such as temperance, missions, social service, conduct problems, and the like. Gradually these studies, which were thought of as the "application" of religion to life, have, like the proverbial camel in the Arab's tent, usurped almost the entire field of the curriculum in the young people's departments of some church schools.

Recently there has been a development which has stressed the need for a comprehensive program of religious education to include more or less related activities of study, of service, of worship, and of recreation. For the most part, the three latter types of activity are added to attract and hold young people to the primary experience of study, although in a few churches they have been planned and carried on because of their own intrinsic value. If the latter purpose can be rightly understood and applied and if a thorough integration of

these various types of religious education experience can be made, this fourfold division may be a very convenient basis for classifying the projects which make up a young people's curriculum.

For our present discussion, however, we wish to suggest another basis which may help to clear up some of the questions which are being raised by religious educators, particularly those who are puzzled at what seems to them the disregard of past experience as revealed in the Bible and other sources. Although the division suggested may be somewhat arbitrary and subject to certain limitations, we may set up a classification of the course units to be considered in a young people's curriculum upon the basis of whether the materials provided emphasize primarily present experience, past experience, or future experience. The meaning of this basis of division will be developed as we consider each type in turn.

1. *Course units which are based primarily upon the present experience of young people.*—As we have said in the foregoing, the tendency to use courses which take up everyday problems is increasing rapidly. The reason lies in the need for facing squarely the religious issues of today to which the prophets of socialized religion have been calling attention for the past two decades. Direct Bible study alone has not seemed sufficient. From the standpoint of the principles of education we have come to see that what actually educates a child, a youth, or a man is his everyday experience. Regardless of what he is told, or knows is right, or earnestly wants to do, what he actually does is largely the

result of what happens to him, what situations he meets, what persons he is associated with. Of course, this type of present experience does not necessarily make him a Christian; rather it makes him like his surroundings. But it is the most effective agency in forming habits.

Our problem, then, as religious educators, is so to control, to re-direct, and to reconstruct this present experience that it includes Christian elements. Therefore we introduce in various ways elements of the experience of the past to weight the scales of the persent environment. This accounts for the fact that some of our present teaching methods use the Bible in a sort of piecemeal fashion. To meet a present situation and turn the scales toward the Christian purpose the appropriate biblical experience is brought in. This is good educational method as far as it goes, but it has its limitations. There is a failure on the part of the learning group to enter upon and appropriate past experience as an organized, systematic, and related whole, which of itself is quite necessary, even when only selected portions are used to meet pertinent present problems, for one cannot understand the part used without some knowledge of the setting from which it is taken. The exclusive use of biblical or other past experience in fragmentary fashion has defects similar to the "proof-text" method of interpretation.

In estimating the positive worth of course units which are primarily of present-experience content, with appropriate experience brought to bear upon it, we may say that it furnishes, as it were, the quantity of char-

acter education, although it lacks quality. But we cannot ignore the fact that in the final analysis it is the cumulative present situations which make habits and that a large part of our courses for young people must be of this character. The types which are to be discussed later must be relied upon to give the quality which we seek.

Before concluding this section of the discussion we will therefore list a few of the problems which should be the basis of courses for young people which fall in the category of present-experience units. Among others we find these:

The Relation of Religion to Science
Choosing a Life-Work as a Christian
The Problem of War and Peace
How to Treat the Religions of Other Peoples
How to Be a True Friend
Making a Christian Home
The Right Use of Money
Relating One's Self to the Church
Taking a Christian Attitude in the Problems of Industry
Choosing a Life-Partner
The Duty of a Christian Citizen
Taking Recreation as a Christian
Learning How to Worship
A Christian View of Sex Relations
The Christian Attitude toward Other Races and Nations
A Christian View of Leadership
A Christian Use of the World's Resources
The Right Use of Energy, Time, and Talents

2. *Course units which are based primarily upon the experience of the past.*—Our discussion of the use of present experience in the character-building process has shown the need of portions of past experience in the solution of present problems and has also suggested the weakness of a total curriculum which neglects a direct and systematic study of what the past has to offer. An exclusively past-experience curriculum has too often resulted in young people's losing their interest in the spiritual values which the past could offer them, if its relation to the present were only shown. But in our reaction we have swung to the other extreme.

It is the writer's conviction that much of what goes on in the name of discussion courses and problem studies gives scant attention to facing squarely the Christian ideal in the situation presented. It should be assumed that every learner and every leader of a group enters upon the solving of these present-day problems with a Christian purpose to find a Christian answer and to act in a Christian way. This purpose, of course, is in the nature of an uncharted voyage but is based upon all that they have learned up to that time. Therefore in a very real sense the Bible becomes, not the only source of guidance, but rather that source which furnishes quality and idealism to the search for a solution. No problem can be said, therefore, to have been rightly solved for a Christian unless a definite use has been made of the Christian principles which bear upon it. The Bible thus becomes the ideal source book (the source book containing the ideals, not literal solutions) of the Christian young people's group.

What has actually happened, whenever teachers using the project principle with young people have employed the Bible and other past experience in this honest way, has been the expression of a real and intelligent desire on the part of the learners to make a direct study of the Bible, of church history, of the life and teachings of Jesus, and of other similar subjects. They have been led most naturally and educationally to discover the worth of past experience and have developed a real and lasting appreciation of its place in their lives. This is true to the project principle of teaching; for skilful leadership has in these cases, as it should, brought about the development of an intelligent purpose, and the systematic study is entered upon as a true project. Any less-inclusive understanding of the project principle, such as confining it to handwork, to things done out of class, to forms of service, or to the solution of present-day problems of the foregoing type is unworthy of the name. There ought, therefore, to be naturally included in a young people's project curriculum a proportionate number of units which have to do with a direct and systematic appropriation of past experience because its value has become manifest.

It should be said in this connection that any such course units ought to be taught in a way which utilizes as fully as possible the best procedures of modern education. There are ways of approaching a study of the Bible, of the lives and the teachings of the prophets or of Jesus, of church history, or similar subjects, which make these projects interesting; and the wise leader will do his best to use them.

The same things might be said about what are known as the tools of life which must be obtained by memorizing and drill. As the child comes to see the value of reading and writing, because he needs them in his life-projects, so the growing Christian needs certain tools. There are great passages of scripture and hymns to be memorized. There are likewise prose and poetic quotations from modern sacred literature which are helps in time of need. There are both appropriated and original codes of Christian living to be made a permanent possession of the memory. There are such unit courses of a preparatory or tool nature as finding out how one actually makes up his mind; discovering what one should do regarding so important an agency of public opinion as the press; or studying what use a Christian may make of the various arts. All of these belong in the category of courses dealing primarily with past experience and should be included in a project curriculum for young people.

3. *Course units which are based primarily upon experience which is future.*—Some may object to the use of the term "future experience" as descriptive of curriculum materials. Nevertheless, in a very real sense young people should be led into experimental situations for which neither they nor their leader can predict the outcome. We have shown the values of present experience in forming habits and character. We have also shown how necessary it is to use the experience of the past both in small sections and as organized units to help in the Christian control of present situations. But, with all that the present can teach us and all the les-

sons which the past has learned, there is still much that we do not know. If we were to limit the experience brought to bear upon a present problem strictly to what the past has done about it, we would have had no progress in the world. We would have had no abolition of feudalism, of slavery, or of the use of alcohol as a beverage. We would have no faith now that we can solve the problems of war and peace, of interracial and international friendship, or of the democratization of industry.

When we ask the present for an answer, we are told that it is the present's problem for which it is seeking a solution. When we search the experience of the past, including that found in the Bible, we find that no nation or race has solved these difficulties. The past and the present together can teach us to live only as we have always lived. It is the future to which we must appeal. Our only hope lies in the guess, the dream, the hypothesis, the prophecy, the ideal, which a few leaders of all ages past and present have had. As we study both past and present, we find the ideal growing stronger, and we increase our faith. The two points, past and present, give us a straight line, and it points ahead. It means we must set going an experiment, which, whether it is successful or not, can teach us something about life and may lead us at least a small step ahead.

In most of our past religious education we have had scant place for this type of experience which can only be anticipated even by the leader of a group. It is high time we gave it a larger place in the curriculum. We need it for the development of those traits which

are so characteristically the marks of a Christian—creativeness, courage, self-sacrifice, independent thinking, patience, faith, humility, and many others. We need it because the Christian church is the only institution of organized society which is avowedly seeking to build an ideal social order and which takes its pattern not from men but from God. The church is the symbol of the "patriot's dream that sees beyond the years . . . . alabaster cities gleam undimmed by human tears." Should she not then provide for her young people many more experiments in a loftier mode of living than ever man has known? This type of curriculum material is just the kind to which youth responds, and its inclusion in the total curriculum should be carefully attended to.

In connection with courses of an experimental nature in the curriculum for young people, we should make room for courses of the survey type. The survey is a preparation for doing the things that need to be done but which have not been done. At least once in each department of the young people's division there should be a survey of community and world conditions which opens up the possibilities of experimentation in Christian living on a higher level.

4. In addition to course units of the three kinds we have just been discussing there is still another which ought to be included in a young people's curriculum, namely, one or more units which might be called "organization-of-thinking courses." In such units the aim should be to lead the young people into a systematic codification of the lessons which they have learned from previous courses. In the best teaching, of course,

there will be such an organization at the close of every project. But after a number of experiences with various problems, with various definite and systematic excursions into the storehouse of knowledge of the past, and after certain experimental courses, there is need for the formation of a creed or statement of purpose which gathers up the various conclusions into a code for the Christian life. The inclusion of one unit of this character as the final course in each department before promotion into the next is suggested as appropriate. This statement of purpose, together with a record of past achievements, might well be accepted as a basis for church membership or for granting the larger privileges which ought to accompany promotion from department to department.

FORM AND APPEARANCE

One of the many questions which are now beginning to be asked regarding a project curriculum is: "What will it look like?" The answer is difficult to state because its form and appearance are quite unlike the materials with which we have been familiar. The best answer is to refer the inquirer to samples, with the request that he examine them carefully. We shall endeavor, however, to give a brief description. A project curriculum might be described as "a source library of plan books." This statement contains several implications, namely:

1. Instead of consisting largely of a body of story and information materials stored away in printed form, the books will partake of the nature of plan books or

guides which are method-centered rather than content-centered. Their purpose will be to stimulate leaders and groups to enter upon educative experiences of the kind we have been discussing. They will contain suggestions as to how the experiences may have their beginning, what necessary subordinate experiences should be entered upon, how the group personnel may best be organized to secure these, how a group procedure may be formulated, and how the experiences may be evaluated and the results conserved after the total enterprise has been carried through. A limited amount of typical source materials and suggestions as to where to look for further help will be appended to the plans. In order to develop certain desirable traits of a truly educated young person they will be adaptable, suggestive only, and will to a degree actually compel a division of labor, a search for fresh first-hand materials, and the use of one's originality and creativeness.

In some cases these plan books will be furnished in editons for both the young people and for their leaders. Much of the materials will be the same, although there will obviously be some portions in the leader's manual which will be of special value to him. In other cases no distinction will be made, and pupils and leader will share the same method-guide.

2. Rather than being a fixed and uniform body of materials, a project curriculum will partake of the nature of a source library of these plan books. It will be composed of a far larger number of plans than any given church will be able to use with its particular young people. Each one, because of its peculiar situation, will

select from this large library those which it needs at the particular time. The amount of plans available will vary from year to year, as new needs cause the preparation of additional plan books and others are found out of date. The length of the units of learning to be found in this plan-book library will vary. Each will be so arranged that it may be shortened or lengthened in actual use, according to the needs of the group using it. Just at present the desirable length of units to be used in most church schools for young people seems to be such a group of related experiences as can be covered in approximately three months.

3. In addition to these plan books or method guides, several other types of curriculum materials will be needed to enrich their use, such as—

a) A general departmental method manual which will take up the principles of teaching in the field of religion as they apply to the work of the particular department.

b) A catalogue with annotated descriptions of the various project plans which are available for use with young people to help departmental leaders, teachers, and young people choose courses which are suitable to their needs.

c) A series of plans for testing the achievements of the young people in terms of ideas, ideals, and conduct in the Christian way of life so as to select the proper units for their development.

d) Some form of "first-aid" manual for leaders which will help them face immediate problem situations

in their groups, based upon the accumulated experience of other leaders in similar situations.

e) A library with a large variety of source and reference materials for the use of the young people pursuing various projects. In this library of sources many of our present textbooks will be placed and be consulted frequently.

4. In many cases these project plan books will be in loose-leaf form; in others ample space will be left for the learner's notes. Many plans or guides to method will never arrive at the formal stage of appearing in print but will be in mimeographed form, because of their need for frequent revision, their temporary value, or their experimental character.

5. It may seem to some that all this means confusion and lack of system. From one standpoint it is true; from another it may be viewed as a most desirable state. It is very unlikely that we shall ever again so standardize and regiment our curriculum materials that uniformity and unprogressiveness shall prevail as they have in the past. Out of our present uncertainty there will doubtless come certain principles of unity and agreement as to the best form for these plan books to take, but the points we have noted will remain characteristic of a project curriculum.

THE CURRICULUM-BUILDERS

Another question which is beginning to be asked is: "Who is to build this curriculum?" In the past some agency or federation of agencies with power has formulated the curriculum to be used in church schools

and has set it forth as the official and authoritative material to be used by the local church. Especially has this been true of the "uniform lessons" and the several types of "graded lessons." This has been possible for various reasons which are now less valid and binding. The note of authority sounded by the overhead agency is heard less frequently; and even when it is sounded, it falls on unhearing ears. The democratic spirit is making itself felt in this quarter. The development of educational principles has also made it imperative that the local church and the local teacher be trained in resourcefulness, which cannot be done by handing out ready-made courses which are uniform for churches of various needs and conditions, the same in method and content year after year, and which disregard the fact of the several levels of ability to be found on the field.

Overhead agencies must now share the building of the curriculum with two other groups, namely, (*a*) the local officers and teachers and (*b*) the learners. The task must be made a co-operative affair, with all of those concerned taking a hand. To develop local initiative and growth on the part of directors of religious education, officers, and supervisors, and particularly on the part of teachers, it is desirable that these persons be compelled, as it were, to supplement, revise, adapt, and remake to fit their own needs the materials made available by the central agency. To insure the professional growth and training of teachers, they must be course-builders; and the very form of the materials offered and the process of offering them must be so

cared for as to make for this development of teaching skill.

The same principles apply with regard to the part to be played by the learners, the children and young people whom we would teach. High-level education demands that they be led as far as they can be to be creators, thinkers, producers, and co-operators, which is possible only when they have some part in and control over the experience which is to furnish them their ideas, their motives, and their ways of living. At this point indoctrination must be replaced by discovery under guidance. So in a very real sense young people are to be partners in the building of the young people's curriculum. And this means that here again, its method and content must be such as to offer and to lead them to accept the partnership.

While such a process may be confusing, difficult, slow of attainment, and meet with opposition, nevertheless, it is the direction in which we must move and are moving. For many reasons we believe it is desirable. It is the only way to truly educate; it will guarantee progress in securing better curriculum materials and prevent stagnation; it is thoroughly in accord with a democratic age; it offers the only basis upon which all the materials now available may be correlated; it makes it possible, if they are so disposed, for the various present-day organizations in the field of Christian-character education to avoid duplication and wasteful competition; it is desirable also from the standpoint of the Christian spirit, for it requires the fair and critical mind, the necessity of getting together for mutual con-

ference and consequent mutual appreciation, and is one means of bringing about a unity of spirit although allowing for a diversity of method.

PROGRESS BEING MADE

It may be well at this point to note the progress being made in the direction of a curriculum of this method-guide and source nature. While we may say that none of these efforts represents the ideal and that from the standpoint of finality and uniformity no effort ever will, nevertheless, the tendencies we shall mention are significant.

1. Ever since the graded lessons were issued some two decades ago, various revisions and adaptations have been made in them. At the present time a number of the denominations are undertaking quite radical revisions which will amount practically to reconstruction of courses of this type. An examination of the courses now being prepared shows an astounding amount of progress in the direction we have held up as ideal, in spite of certain obvious limitations placed upon the writers.

2. In addition to these changes there is an increasing tendency for the several denominations to develop young people's programs. In some cases the question of some form of correlation and integration has been taken into account; in others very little has been done, the program being thought of as supplementary to the lessons prepared for Sunday or the week day. The program materials, however, of themselves do represent experiences of the type we have been describing,

although criticisms as to quality, authoritative imposition, and other matters might be raised.

3. The various denominational departments of young people's work have also been at work through their co-operative agency, The International Council of Religious Education, to develop a *Christian Life Program for Youth,* which is likewise on an activity and interpretation-of-activity basis, to take the form of method guides and to supplement rather than to compete with denominational and interdenominational materials.

4. In the field of materials for a curriculum for young people's groups we should also note the proposed *Curriculum of Leadership Training for the High-School age.* The principles adopted and the plans now being made in the preparation and experimentation with materials by the Department of Leadership Training of the International Council warrant the prediction that it will be a high-grade type of course. It is to take the form of a method-guide and source curriculum, on an elective basis and offered on conditions which guarantee real work on the part of both leaders and pupils taking it.

5. There is also at work a special committee on curriculum representing the Committee on Education of the International Council, which has adopted a statement of theory of the curriculum and, with the co-operation of staff members of several denominations, is producing a number of course units for experimental use. It is realized that some time will be required for experimentation and the development of a large number

of source units. The hopeful sign, however, is the fact that this material will be of the same method-guide character as we have described and that local leaders are expected to use the proposed *International Curriculum* as a body of source materials from which they may select units appropriate to their needs, and make necessary adaptations in method and content in applying it to their young people's groups.

6. In addition to all these efforts in the direction of the new curriculum, we must not forget the fact that many individuals and a number of independent publishers are at work upon new types of courses. Some of them are conservative in form and content, more like the materials which are being discarded; a great many, on the other hand, are pioneer courses based upon the principles of Christian-character education which are both discussed and implied in this volume. It is interesting to note in passing that it is the publication of these pioneer courses that has brought about the progress which the foregoing paragraphs reveal. In the ideal curriculum for church schools there must always be a place for courses of this pioneer character, lest complacent satisfaction and the tempting desire for rigid standardization hinder progress.

SUGGESTED UNITS

The concluding section of this first part of the volume will indicate the author's suggestions as to units of a project curriculum for young people. The units to be included in such a curriculum may be determined in one of two ways. One way is upon the basis of a com-

plete and logically organized scheme of ideas of what young people ought to acquire, said organization of units to be charted and handed over to a local church as a curriculum. We have pointed out the difficulties and educational objections to such a plan. Another way is to gather around certain pivotal or focal questions related materials, the choice of the particular cores for course-unit building to be made upon the basis of whether they represent "hot spots" in the thinking of young people and the environment in which they are living. The latter basis is the one upon which the course units suggested in this volume are chosen, although it must not be assumed that the author has set entirely to one side the need for some reasonably well-balanced view of young people's needs.

This source curriculum does not contain all the materials which will be used by any group of young people. It represents one person's contribution only toward that larger, ever-changing library of plans for courses from which local leaders and young people are to select those units which are vital to their needs. Nor are we to assume that the particular form of organization of the plans given is in any sense the best or the final way of putting together method-guide and source materials for local groups.

For a fairly complete program of educative experience in any local situation, one will have to add to the plans suggested here other plans for meeting a number of present problems which are giving and will give the young people of any church or community much to think about. In addition to these course units, a local

leader will want to think of his source curriculum as including a number of direct Bible-study and similar units, a larger number of service projects, a place for experiences of re-creation of body and mind, and without fail an appropriate number of projects in worship.

Just when and how each and all of these units of experience shall be included in a local working curriculum is a matter for local decision. Likewise, the extent of the experiences to be sought for in the use of each of these plans will depend upon the age and past experience of the young people, their abilities and achievements, their environment, and the order in which the various units are taken. Hence, no suggestions are given for a close gradation. They are intended for use with those who are fifteen or sixteen years of age and upward. Their organization into units of learning, requiring approximately three months for completion, does not mean that this time is arbitrary. Some units may be worth a year's attention, others much less than three months, all depending upon the various foregoing factors. Some of the suggested units may never be taken up directly, because their incidental treatment in connection with other projects will provide a sufficient educational experience for the given group.

The following is a list of the units in a project curriculum for young people to which the author has given his attention. The fact that they are classified on the bases suggested in the foregoing section entitled "General Content and Scope" should not be taken to indicate that the content of each falls exclusively in the category under which it is placed. It means rather that

its primary emphasis is in the field of that particular type of experience. The units marked with an asterisk (*) are published in separate booklet form for the use of both leaders and members of the young people's group. The guidance for the leader in their choice and introduction is to be found in Part II of this volume. The remaining units not so designated are elaborated in the form of brief outlines which make up Part III of the present work. The intention here is that, after a group have used the more complete plans published separately in booklet form, the leader may use the briefer plans to build with his group a project program more entirely representative of their own initiative. After that, they should be able to set up their own plans upon any course or problem without any further guidance such as the author has furnished. His purpose in preparing these two kinds of method guidance, more detailed and less detailed, is to train the local leader and the members of young people's groups to become "self-starters" and build their own educational program and plans, which is the ideal way.

Course units emphasizing primarily present-experience problems:

A Christian's Health
Christianity and Science
A Christian View of Industry
A Christian View of Money
*A Christian's Life-Work
A Christian View of Government
*A Christian's Recreation
Christian Sex Relations

A Christian's Life-Partnership
A Christian View of Home-Making
A Christian's Friendships
*Christian Young People and World-Friendship
A Christian's Attitude toward War
*Young People and the Church
The Ideal Companionship (Worship)
*The Other Fellow's Religion

Course units emphasizing primarily past experience:

Content Courses:

Young People and the Bible
The Life and Teachings of Jesus
[See also, courses listed by the publishers of this volume in their "Constructive Studies"]

Tools prerequisite to using past-experience content discriminately:

Young People and the Past
*A Christian's Education
Making Up Our Minds
*A Christian's Attitude toward the Press
A Christian Use of the Arts

Course units emphasizing primarily experimental experience:

*Christian World-Builders
*A Christian's Patriotism
*Christianizing Our Community [a nine-months unit]
A Christian View of Leadership

A course unit of the "organization-of-thinking" type:

A Christian's Religion [This course unit to be used at the time of graduation from the Senior or Young People's Departments, to prepare for joining the church, or at other appropriate time]

PART II

A LEADER'S GUIDE

A CHRISTIAN'S LIFE-WORK

A project plan suggesting how Christian young people of high-school and college age may be helped: (*a*) to find that form of life-work for which God has equipped them, and (*b*) to use that life-work as a means of co-operating in the building of a Christian world.

THE PURPOSE OF THE PROJECT

The need.—The question of discovering one's life-work and carrying it on in accordance with the highest Christian principles is one of the most important problems which young people have to face and one to which they give much thought. To this problem various agencies in recent years have given considerable attention. It is quite essential that those who are responsible for a program of Christian education in a local church should include in their program some plan for helping their young people in this respect. Unless a Christian attitude and solution of the problem is found, the decision to be a true follower of Jesus loses much of its value. In the past, our lesson courses have faced this problem of the young person as well as many others by general and vague application of abstract principles of Christianity rather than by directly attacking the problems as they present themselves in everyday life.

How this plan meets the need.—This plan recognizes two particular points of need: (*a*) that of the young person's discovery of the right form of life-work,

and (*b*) that of applying Christian ideals and motives, not only to the discovery of the vocation, but also to the practice of it. The plan is based on the premise that almost all vocations should be considered as opportunities for Christian service and should be thoroughly dominated by Christian principles of action. While not discouraging recruiting for life-service under the immediate direction of the church, the emphasis is laid upon the Christianizing of all vocations.

The plan aims to set the young people to solving this problem themselves and to consider their leader as a more mature guide and counselor. With the educational values of self-directed and whole-hearted activity in mind, it is intended that the program of the group shall not be limited to studying a text or hearing speakers discuss the several vocations, but that such talks and book study shall be used as portions of a more inclusive program of experiencing and discovery. This acquaintanceship with the vocations should include actual observation and discussion conferences based upon such observation as well as upon talks and reports of articles read.

It is hoped that one outcome will be an increasing interest in and appreciation of the contribution to world-happiness which the persons in other occupations are making. The fulfilment of this aim is of equal importance with that of giving guidance to the individual in the discovery of his own life-work. Hence the value of a plan by which a group considers all the vocations in which the members individually may be interested.

A SUGGESTED PLAN FOR THE PROJECT

Launching the project.—It is not anticipated that there will be any great difficulty in setting such a project going. A leader who is reasonably resourceful can present the question without any unusual event as a starting-point. One need not, however, refuse to make use of a situation in which there is an immediate interest, as one would avoid the possibility of failure to arouse an initial interest by so doing.

1. The following points of departure may be used to launch the project:

a) Stories of the success or failure of some individual who has found or failed to find his proper life-work.

b) Stories of extraordinary devotion to Christian principles by men and women in the pursuance of their vocations. For example, stories of doctors who have given their lives to discover the causes of various diseases and ways of preventing them, of public servants who have run great risks in performance of duty, or of business men who have followed the Golden Rule in their business relations at great sacrifice of profits.

c) Stories showing how a failure to use Christian principles in one's vocation has brought unnecessary suffering and harm to others.

d) A discussion of a magazine or newspaper article treating of intelligence tests, differences in individual abilities, types of education, what makes "success," and like themes.

e) A discussion in the public school of life-work,

or of training for it, either in a regular vocational-guidance course, a class, or special conference.

f) Questions asked or assertions made by the young people themselves, showing an interest in their future life-work.

g) Questions put by the leader to the group to arouse thinking on the problem, such as: (1) What are the factors which should be taken into account by a young person in deciding his life-work? (2) What is meant by a "call of God" to a life-work? (3) Are vocations under the direction of religious organizations more Christian than certain others? Why? (4) What has the possession of certain talents to do with the question of deciding one's vocation? (5) How would one go about it to find his vocation as a Christian, i.e., just what should he do?

h) The approach of an annual Vocation or Life-Work Day such as is observed in some denominations. While this occasion may not always be an educationally valuable starting-point, the use of such interests as suggested above may render it an opportune occasion for launching the project.

2. Utilize that incident or event in which the young people are most likely to have a personal interest. Avoid beginning with the lives of people far removed in time and space, even though such characters are taken from the Bible. Such examples and the principles discovered in an examination of their lives will have a greatly increased value if introduced after the initial interest has been aroused by examples which are nearer to the daily lives of the members of the group.

3. After the awakening of interest, present a tentative plan to the group. A suggested plan of organization, including such details as set-up, programs for group meetings, source material, and service activities, for a period of three months, is given in the project pamphlet, "A Christian's Life-Work," which each member of the group should purchase. Such adaptations of this plan may, and should, be made as will work in the local situation. The young people themselves should take a large part in the making of a final plan of action. Blank pages for noting individual investigations and group findings are provided.

The contents of the pamphlet are as follows:

A Foreword to Young People
Introduction
General Suggestions as to Organization
Specific Group Activities
Suggested Programs
- A. Schedule of Meetings
- B. The Christian Physician
- C. Summary of Principles
- D. A Life-Work Banquet
- E. A Young People's Life-Work Service
- F. A Consecration-Communion Service

Insuring Christian Education Values
Notes
Reference and Source Material
- I. General Helps
- II. Information about Vocations
- III. Service with the Church
- IV. Self-Analyses

V. Biographical Material
VI. Human Interest Stories
VII. Vocational Ideals
VIII. Biblical Material
IX. Inspirational Literature
X. A Christian's Life-Work Purpose
Notes

A CHRISTIAN'S RECREATION

This is a project plan to guide young people of high-school age and older in the discovery and use of Christian types of recreation.

THE PURPOSE OF THE PROJECT

The need.—That young people of middle and later adolescence are normally fond of recreation needs no argument. The fact that their elders are prone to criticize certain modern forms of recreation is no deterrent to their expression of this normal tendency of all life. Changes in social institutions have brought with them opportunities for many types of play and amusement heretofore unknown. Add to this the fact that leisure-time activities are now recognized as having distinct educational values and we can easily see the importance of directing this phase of the life of youth so as to produce a Christian character. Merely preaching about principles or imposing adult advice does not suffice to give this desired direction. There is need for a plan of attack upon the problem which connects the discussion of Christian principles with the recreation in which young people are engaging every day.

How this plan meets the need.—The plan herein suggested provides for a more extensive and intensive experience than is ordinarily obtained from book study or topic discussion. Without adding appreciably to the amount of recreation normally expected of young peo-

ple, it suggests such a direction of their leisure-time activities as to begin the formation of habits of recreation which are distinctly on the Christian level. At the same time it makes these activities the subject of careful investigation and study. Likewise, from them are derived the programs of worship in which the members of the group may participate. The unity of the intellectual, emotional, and outward activity aspects of life in a single enterprise greatly increases its character-building value.

The procedure growing out of the use of these suggestions takes account of the educational laws that the young person learns most when he is active in finding out things for himself and that both interest and educative value are increased by co-operative group action.

As will be seen from later details, the plan involves the relation of the execution of the project to the total life of the church from the standpoints of social fellowship, of worship, and of service to the larger group.

A SUGGESTED PLAN FOR THE PROJECT

Launching the project.—To stimulate initial interest on the part of the group in such an enterprise as this, the leader should be on the watch for points of contact so that his suggestion may be as natural as possible.

1. Starting-points may be found in such situations as the following:

a) The "problem" of the young people's recreation may be regarded as more or less critical by the members of the church. Questions may be raised as to the propriety of certain forms of recreation being car-

ried on by the young people within or without the organized life of the church. Some of the older folk may complain that "the former days were better than these," etc.

b) The situation may simply be a question raised by the young people as to what kind of social or party to have to provide recreation for themselves.

c) The discussion of plans for, or dedication of, a community or church gymnasium, athletic field, or other recreational facilities affords an appropriate point of departure for the project.

d) The change of seasons may raise the question of new forms of recreation to be taken up.

e) Articles in the magazines or newspapers, news events or the sporting page, and the like may arouse an interest.

f) The leader may provoke a discussion by asking questions which cause thinking upon the theme.

2. When such interest has been aroused and there seems to be a real desire for entering upon such a project, the leader may present a *tentative* plan and encourage the young people to make such adaptations or substitutions as they think desirable. They should feel that whatever plan is made is actually their own even though many of the leader's suggestions may have been incorporated.

3. Thus working together, each will provide himself with the project pamphlet, which fits him to engage enthusiastically with the group in its study of "A Christian's Recreation." Blank pages for noting

individual investigations and group findings are provided.

4. The organization details of the project itself, such as set-up, programs for group meetings, source material, and service activities, planned for a period of three months, are described in the project pamphlet, "A Christian's Recreation."

The contents of the pamphlet are as follows:

A Foreword to Young People
Introduction
General Suggestions as to Organization
Specific Group Activities
Suggested Programs
  A. Schedule of Meetings
  B. List of Additional or Optional Topics
  C. The Recreation of the Community
  D. A Christian's Recreation
Insuring Christian Education Values
Notes
Reference and Source Material
  I. The Importance of Recreation
  II. The Church and Recreation
  III. The Amusement Situation
  IV. Sources of Material for Recreation Programs
  V. Sources of Material for Worship Programs
  VI. Human-Interest Material
  VII. Biblical Material
Notes

CHRISTIAN YOUNG PEOPLE AND WORLD-FRIENDSHIP

This is a plan for leaders who are seeking to direct the activities of young people into world-brotherhood channels. The various portions of the program here suggested are designed to enlist young people both in acquiring knowledge of and participating in the missionary work of the world.

THE PURPOSE OF THE PROJECT

The need.—The condition of the world today is surely a challenge to those who would institute plans for the highest type of missionary education. With the memory of the world-wide tragedy of the past decade still vivid, with mutual suspicion steadily growing as evidenced by increasing armaments and larger war appropriations, with economic intercourse resumed only because of sheer financial exhaustion and with a heaven-favored people setting up immigration barriers on racial lines, it is high time Christian education for world-brotherhood became one of the primary objectives in the program of the church.

The condition of the world, however, in spite of these ominous signs is not altogether dark. The brightest ray of hope lies in the coming generation as always. It is not without recognition of a divine plan that we find our youth of today rising to assert that the future shall be better than the past and that "nation shall not

lift up sword against nation." Just now, to be sure, youth does not see clearly how this is to be brought about, but has the assurance of faith that it is to be, and, if men counsel with God, it can be. For the faith and optimism of the youth movements let us be grateful.

The young person's view of missions is not that of past generations. In the place of pity and condescending charity, youth is putting open-handed love and brotherly sharing. He is giving himself with his alms. Respect; recognition on the basis of achievement and character; relegation of the secondary barriers of race, nationality, creed, and economic status; co-operation in building a new world—these are the heart of the new trend in missions, and it is the young who volunteer for mission work.

In the very nature of things, an advance in method in education for brotherhood is demanded. Long-distance giving, impersonal charity, delightful entertainment afforded by stories of the life and customs of queer peoples, prayers that God should help them in their poverty-stricken land, followed by prayers to preserve our nation if they overrun our shores—all these methods have fallen short of giving those educated a vital Christian experience of friendliness with other peoples. A more complete and effective kind of education, commonly called "learning by doing," must be introduced into our programs of missionary education.

How this plan meets the need.—Friendship is at the center of this program. Less emphasis is placed upon incidental details of information about strange

customs and map study and more upon the problems which are in the forefront of the world's thinking. It is suggested we "cast out the beam which is in our own eye" before we criticize the deficiencies of other nations. Christianity is viewed as an ever enlarging search for truth rather than as a static creed and ritual to be imposed. Details of the program suggest that those of other races and nations meet with the young people and in the spirit of Christ talk over these problems with open minds.

This actual contact of members of different races and nationalities might be thought to result in too much emphasis upon "home" missions. Not so, for the greatest problem of our Christian ambassadors in China, in Japan, and every other field is the way we treat these nationals when they become our next-door neighbors. Missions are now one. The plan given here provides for a more complete learning than mere book study, and its success will be in proportion to the actual habits of friendships formed and of unneighborliness broken.

The plan has other features which meet modern religious-education standards. It considers the church as a family as well as a number of groups sharply divided by age and interests, for the activities offered are related to the total life of the church, including those who are older and those who are younger. It provides for a temporary organization of the group to co-operate in producing a real result which can be objectively measured when judged by Christian standards. It also takes care of the psychological principle that life is one, and finds a common core of unity for worship, study,

play, and service. It is true to the fact that a program to be educative must develop from within the local group. All that is herein offered is given with the caution that it is not to be imposed, but is simply a source and guide from which final plans are to be made. The author has sought to be as helpful as an outsider could be without imposing an arbitrary program.

It should also be said that the plan does not provide for an extended and technical study of all the problems connected with the building of a more Christian world. For the young people of the age and experience we have indicated this would be neither practicable nor wise. Its central purpose here is to open the minds of the young people, to start their thinking, to put them in possession of methods of work for future use, and to begin the formation of lasting friendship bonds.

A SUGGESTED PLAN FOR THE PROJECT

Launching the project.—Such a program as this may develop from any one of a number of interesting and fruitful events or incidents. These are of frequent occurrence in the life of any church or community. The group leader will easily discover other situations which will lead naturally to the execution of such friendship enterprises as are offered in this plan.

1. A few typical events are as follows:

a) Articles in the daily papers or magazines having to do with pressing racial or international issues, such as racial superiority, immigration quotas, visits of famous foreigners, lynchings and race riots, the youth movement, missions, and the like.

b) The discussion of such issues in the church or community caused by remarks in a sermon, at a political gathering or a social event.

c) Occasionally a play may give prominent place to questions of race or nationality either helpfully or otherwise. It is not an unheard-of thing that a play is seen or book read which fosters race hatred in a deliberate manner.

d) The church may be considering the establishment of a school of missions in which a series of Sunday or midweek evenings are devoted to a study of mission problems. The opportunity is thus offered for the young people to undertake portions of the program suggested here.

e) The church may be preparing for its every-member canvass, in which event an educative program of this nature would be a necessary and helpful preparation for the constituency at large as well as for the young people.

f) A letter or visit from, or the appointment of, a missionary representing the local church in the field. Similarly, the decision of some young person in the church to enter mission or social-service work or the farewell given upon their departure.

g) Questions of policy affecting the church in general or the local church, such as expansion or retrenchment of its work with other nationalities or races or the withdrawal from a nieghborhood that is becoming largely foreign.

h) In some cases it may be advisable for the leader to arouse an initial interest by telling a story, asking

questions, or reading some significant article upon events or incidents such as the foregoing.

2. The leader should then proceed to make use of the interest developed to suggest his plan, but he should make sure that the interest is real and a sense of need is felt. The plan of action which he will want to utilize is presented in the project pamphlet, "Christian Young People and World-Friendship," which will need to be in the hands of each member of the group. This pamphlet gives, not only a set-up program for the group, but is replete with suggestions for group activities as well. The project there outlined is designed to cover a three-month period of time. Blank pages for noting individual investigations and group findings are provided.

The contents of the pamphlet are as follows:

A Foreword to Young People
Introduction
General Suggestions as to Organization
Specific Group Activities
Suggested Programs
- A. Schedule of Meetings
- B. An International Social
- C. World-Friendship Play or Pageant
- D. Exhibit
- E. A World-Friendship Evening

Insuring Christian Education Values
Notes
Reference and Source Material
- I. Methods of Education in World-Friendship
- II. General Sources of Help in Meeting Problems of World-Friendship

III. The New Viewpoint in Missions
IV. Sources of Help on Particular Missionary, Racial, and International Questions
V. What Other People Think of Us
VI. What Young People Are Thinking about World-Friendship
VII. What Young People Are Doing in Their Churches to Develop World-Friendship
VIII. Biblical Material
IX. New Ventures in World-Friendship
Notes

YOUNG PEOPLE AND THE CHURCH

This is a suggested procedure for a unified program of educative activities for young people with the aim of developing a more intelligent, devoted, and active loyalty to the church. It is planned for leaders of youths as a guide to a project program for young people.

THE PURPOSE OF THE PROJECT

The need.—There are numerous factors which have led to a lack of interest in the church on the part of many young people. The hesitancy to restate the eternal truths of religion in simpler terms adaptable to present-day problems, the always-to-be expected variance of the present generations with the past, the readjustment of religious and scientific knowledge, the cataclysmic experiences of the war, the irresistible extension of democracy into all the relationships of life—these are but a few of the many causes of an unsatisfactory situation. This situation is not new to Christian leaders, for every generation has faced it. However, in a society of increasing complexity, it is apparent that more skilfully made plans and more intensive efforts must be applied to produce desired results.

The former catechetical type of pastor's class is rapidly passing and, where it has a successor, it is to be found too frequently only in abstract preaching to young people about the church and their duty to it, or in a superficial study of church history and doctrine.

The weakness of these methods from a modern educational standpoint is that the experience provided is not sufficiently interesting, intensive, and habit-forming.

How this plan meets the need.—The following tentative plan is offered as a source of material from which leaders of young people's groups may initiate and carry through a plan in which both leader and group are sharers. The plan provides for large participation by the young people in the activities suggested. Whatever is done is to be viewed, not as a passive experience of receiving information as a duty, but as an active experience with a definite purpose of taking part in the great Christian enterprise.

It suggests a variety of things to do which are within the range of the interests and abilities of young people. These things, when done (as is hoped) with keen enthusiasm, will result in as much or more learning to be active Christian church-workers than do catechetical, lecture, or text-study methods. This "learning by doing" provides for beginning habits of church loyalty, by having the young people share in the various phases of church life instead of merely learning about the church and being kept at a distance from its real tasks and fellowship. The activities which may be undertaken definitely relate the study, the worship, and the service of the younger and growing Christians to those of their older and more mature friends in the total life and work of the church.

It is to be noted, also, that the several enterprises suggested are not unrelated to one another, but find a common unity in the purpose to serve the entire church

by making a real, practical, and needed contribution to its progress.

Such a plan as this should result in perceptible "forward steps" on the part of the young people in both thought and action, because of its insistence upon a more thorough and complete process of learning which gives Christian direction to nerve, bone, and muscle, as well as to head and heart. Without such an experience which reaches to every fiber of the individual's being and personality, there can be little growth in the good way of life which Jesus taught as much by example as by precept.

A SUGGESTED PLAN FOR THE PROJECT

Launching the project.—To obtain the most educational results it is essential to make the starting-point an event of immediate and personal interest. One might begin with the approach of an annual consecration day or week (see 1, *h*], below), but it is far preferable if a special event can be utilized. The results will be commensurate with the interest taken by the young people themselves in the enterprise.

1. Events suggesting a point of departure and the activities which may be set going are:

a) The dedication or rededication of a church or portion of a church, parish-house, etc. Lead the group to plan and carry out a program of dedication, or at least a definite part of a program.

b) A church anniversary. The young people may be encouraged to produce an appropriate program which would give a picture of the church in the past, at

the present time, and in the years to come. Such a picture may well take the form of a play or pageant (see suggested programs under B).

c) The selection of a new minister or church-school superintendent. The young people may build a program of welcome similar to the service of installation carried out by the adults of the church.

d) A spoken or written criticism of the church at large or of the local church. A public program may be arranged in which the young people constructively defend the church.

e) The destruction of a church by fire or other agency. A survey may be undertaken to discover the contribution of the church to the life of the community and to secure an appreciative loyalty to it by those to whom it ministers.

f) The raising of some issue or question as to the place of the church in the total life of the local or world-wide community, or as to the future policy, program, or organization of the church. The young people may be led to study the question raised and by means of debate, conference, or exhibit seek to furnish knowledge which will lead to its successful settlement.

g) The annual financial canvass. The young people may make studies of their church organization and budget for both local and extension work; may give missionary programs, plays, or pageants; prepare exhibits; and give direct assistance in the every-member canvass. In case this event is used as the starting-point, the leader should seek to have the project begin at least three months before the canvass.

h) The approach of the annual consecration period. The young people may be led to build their own program of consecration as they take a forward step or seek membership in the church.

Since the aim is to secure an active loyalty to the church on the part of all the young people, including those who have joined previously and those who are now seeking church fellowship, as well as others who may join later, the use of any event and the undertaking of any of the enterprises suggested in *a*) to *g*) above should include this element of consecration. Then such programs or other activities are opportunities through which definite growth can be secured in active and thoughtful allegiance to the church. It is highly inadequate to place the major emphasis upon a single step of membership when we consider that growth in Christian character is normally a steady and continuous process.

2. The natural interest in such events as the foregoing should be capitalized. The first meeting may well begin with a discussion of the event and an endeavor to secure a decision by the pupils to undertake the appropriate activity. Other portions of this plan may then be included in the total program as the project develops, provided they are a normal outgrowth of the young people's interest.

3. When the group has purposed to enter upon the project, a tentative plan should be made by the leader and group. This first plan, of course, will be subject to later modifications as the program proceeds. Assistance in making both tentative and more complete

plans is offered in the project pamphlet, "Young People and the Church," which each member of the group should purchase. Sufficient material is given in the way of programs for group meetings and interesting, educative activity so that the group will have a substantial basis for its work. As outlined in the pamphlet, the project will extend over a period of three months, but a longer time may be utilized, if desired.

The contents of the pamphlet are as follows:

A Foreword to Young People

Introduction

General Suggestions as to Organization

Specific Group Activities

Suggested Programs

- A. Schedule of Meetings
- B. Play or Pageant
- C. "Young People and Their Church"

Insuring Christian Education Values

Notes

Reference and Source Material

- I. Church History
- II. The Bible, Faith, and Doctrine
- III. Meaning and Task of the Modern Church
- IV. Material on Specific Problems
- V. What Youth Thinks about the Church
- VI. How Leaders Interpret Youth's Place in the Church

Notes

THE OTHER FELLOW'S RELIGION

A plan for a project program which has as its aim the development of attitudes of Christian sympathy and appreciation of the viewpoint of others in matters of religious belief and practice. The course is intended for young people of high-school or college age in classes or departments of the Sunday school, in young people's societies, in clubs, or other types of organizations for adolescents.

The Purpose of the Project

The need.—It is quite apparent to an impartial observer that one of the complaints which young people of today have against the church and its adult membership is the lack of toleration and understanding of the religions of other people. In spite of many attempts and even partial success in the matter of church unity, the forces of sectarian divisions are still at work. In contrast with the splendid work which our public schools are doing to bring people in America to a better understanding of each other, our churches too often make for separation, not so much on the basis of lofty and low ideals of living as on a basis of social status, racial and national groupings, and differences in theological interpretation. While maintaining that there is a distinct place for loyalty to one's own religious ideals, it would seem that there is also a real need at the present time for more of the spirit of Christ, who could see

through superficial distinctions and measure individuals with a true standard of worth.

There is a real danger that our movements toward union shall be based too largely upon a desire for uniformity in belief and in type of organization. In almost every movement in this direction the stumbling block is found to be of such a character. If we were to succeed in bringing about a union of all the Protestant forces on a basis of such uniformities, the result would be disastrous and directly contrary to the spirit of Protestantism. There is need for differences of viewpoint, and we must welcome new beliefs and practices in applying the law of love to the problems of a growing society.

Thus there is need for more than a spirit of toleration. Rather we should aim to produce in the coming generation a spirit of honest search for the more perfect revelation of the truth of God. Religion must be viewed by our young people, not merely as something which they accept from their elders, but as a source of help which they choose for themselves—a thing of the spirit, not of the flesh. If they can be led to acquaint themselves with the views and lives of those of other religious faiths in the real Christian spirit of search for truth, we need not fear for the outcome. They will find not only that their fellows are not "far from the kingdom," but also that in many respects their lives express superior ideals. Whatever defects may be discovered in the other fellow's faith, if the approach is made in the Christian spirit, it will serve only to develop in the young people an intelligent loyalty to the best in

their own, which after all, is the most effective way to influence the other person.

How this plan meets the need.—The suggestions contained in the following plan are made with these needs in mind. It proposes an honest and impartial examination of the various religions with which the young people are brought in contact in the home land. It is thought that the solution of the problem of understanding and appreciating the contributions of other of the world religions will be at least partially solved if an attitude of respect for the several branches of the church in America can be established. The way will then be paved for a later study of the world-religions.

It is not proposed that the experience shall be limited to gathering information and to a discussion of it, but that deeper and more lasting lessons shall be learned by providing for considerable first-hand contact between the young people's group and those of other faiths, in the process of acquiring knowledge, in social life, in worship, and in service. The appeal thus made to the enlistment of activity of head and heart and hand in the one enterprise tends to guarantee not only interest but sound educational results.

The plan recognizes that young people like to be doing something that counts. It suggests plenty of worth-while things to do and provides for their accomplishment by co-operative action. It views the group-leader not so much as a purveyor of information to a passive group of listeners as a wise and skilful director of activity, a friend and counselor, and a resourceful

lover of young people, who is to guide rather than to give.

In the program, place is made for the organization of results which the experiences have had, so that the young people can feel that the project has actually arrived somewhere. These "lessons" thus organized are also given a further "set" by having them shared with others. The concluding activities of the suggested program are arranged in a way that offers a fitting climax.

The plan is adaptable in many ways. It can be used by one or more organizations of young people, thus offering a solution of the problem of correlation of work. It treats the young people not as a separate group, but as having a definite share in the total church life.

It is hoped that as a result of the program of experiences suggested the young people in the church will learn to have a Christian attitude toward the other fellow's religion. When we have developed a generation of this mind, then we may hope for the proper kind of church union and one which will endure.

A Suggested Plan for the Project

Launching the project.—In order to secure the interest of the pupils in a project of this character, it is not enough to suggest to the young people that they undertake it because of its inherently interesting features, but it is desirable that a sense of its practical need be aroused. If suitable points of contact can be utilized so that the execution of a program of activities of this kind appears a very natural thing, then the best

values will be conserved, not only in getting the project going easily, but in maintaining an interest throughout. The starting point or points which are used by the leader should be chosen on the basis of their nearness and appropriateness to the experience of the young people in the group. Local interest, timeliness, amount of discussion provoked, significance and reality of the problem, are among the factors to be considered in launching the project.

A few of many points of departure which may be used to initiate the program are:

a) Contacts which the young people have made with some degree of intimacy with those of other religious beliefs in their school or recreational life, in young people's conferences, or in other ways.

b) The observance by those of other faiths of their holy days, of characteristic ceremonies, or of any practices which result in calling attention to the differences in religion.

c) Instances of mistreatment of individuals or groups, either in the locality or elsewhere, because of their religion.

d) Theological disputes such as are quite prominent at the present time, and which unfortunately often embitter the life of many communities.

e) Questions raised or remarks passed in meetings of the group, such as: "They do such funny things," "Why do we have so many churches?" "Why should we try to get them to leave their religion and follow ours?" "Our church is the best," and so forth.

f) Events calling attention to the history, size,

equipment, and other factors such as tend to exalt one church above the other churches in the community.

g) Issues raised involving questions of church-building, federation, discontinuance, and the like.

In case opportunities like the above are not immediately available, the leader may find it best to create a situation to which the young people will naturally respond. A visit to another church may be made, a story may be told, an article or book may be read and discussed, or questions like those given may be asked to provoke thought and discussion.

Provided the leader has stimulated a real desire to undertake a project of this nature, he may then proceed to work with the young people upon a plan of carrying it through which is appropriate to the needs of the local situation. In making this plan, he will offer suggestions such as those in the project plan entitled *The Other Fellow's Religion.* In every case, however, he will not seek to impose these suggestions, but will use them as suggestions only, as one possible plan which must, if it is to be truly helpful, be adapted to the needs and interests of his own young people.

The following is an outline of the materials in the project-plan booklet:

A Foreword to Young People
Introduction
General Suggestions as to Organization
Specific Group Activities
Suggested Programs
- A. Schedule of Meetings
- B. A Study of the Other Fellow's Religion

C. A Book of Religion
D. A Union Fellowship Service
Insuring Christian Education Values
Notes
Reference and Source Material
I. Books Discussing the Contributions of the Various Faiths
II. Appreciating and Learning from the Religion of the Other Fellow
III. The Need for and Nature of True Christian Unity
IV. Evidences of Progress
V. The Spirit That Makes for Unity
Notes

A CHRISTIAN'S EDUCATION

A tentative plan offered for the guidance of young people's groups in the church, of high-school or college age, in discovering the principles and methods by which a young Christian should carry on his education.

The Purpose of the Project

The need.—Every leader of young people knows that most of them are interested in some kind of training for making good in life. He also knows that there are many questions which arise when one seeks to help them in this important problem. The matter of educational preparation for life is not so simple as it used to be when there were fewer vocations, when colleges were few and their courses relatively unspecialized, and when the extra-curricular activities of college life were simpler and less dominant in the total school life.

Prominent educators are themselves raising many questions relative to the purposes of higher education and the methods whereby they may best be fulfilled. Some are questioning the emphasis upon vocational training to the neglect of cultural education and personality development. Others are deploring the undue prominence given to athletics and social life. Still others are making plans to get away from "mass production" and to give larger attention to the individual student. And there are now quite a number who are saying that the type of education which the average

college and university offers is not intended for many whose talents are either too limited or of the sort which cannot be improved by a college course.

All these and many other questions are borne in upon and affect the life of our young people. They are either misled by the wrong attitudes prevalent about them or are greatly confused by the contradictory views presented. Since this matter of advanced preparation, both for learning a living and for making a life, is so prominent in their thinking and so important to their future welfare, it is one which the Christian leader cannot ignore in his guidance of his young friends. It must be faced in the church school program, not only to help young people in their confusion but also to insure its solution on the Christian level.

How this plan meets the need.—This plan provides for facing the situation in a manner which is educationally sound. The procedures offered are but tentative and suggestive, and not only may but *must* be adapted and enriched to fit the needs of a particular local group. They are led to enter into and carry on the project in such a way as to arouse their natural interests. The plan provides for self-discovery, for the assuming of responsibilities, for individual and group creativeness and originality.

It is outlined likewise on the thesis that a practical and permanently helpful experience in this direction cannot be one which is limited only to book study or to discussion. It provides for these but goes much farther and requires for the most effective outcomes other activities, such as planning programs to help others, first-

hand contacts with those who know higher education (including personal conferences), the enlistment of the social and recreational interests, and the natural appeal to the emotional life through worship.

It provides that these experiences be initiated in an order which is as psychological as possible, using local events and needs as starting points and using educative activities as over against a rigidly ordered and logical series imposed from without. If the directions under the heading "Launching the Project" and at other points in the plan are followed, every group will build a program which is their own, differing from that of other groups and even to a larger degree from that herein set down in merely a tentative and suggestive order.

It is to be hoped, however, that this psychological approach and the emphasis on other than intellectual experiences solely will not prevent leaders from realizing and utilizing the opportunities for some final organization of the meanings discovered in the project. The building of the Christian's educational creed, the final worship service with the church, and the round-table discussion at the concluding meeting are all intended to help the group clarify, evaluate, and organize their thinking with regard to the theme of the project.

The activities suggested emphasize the doing of practical things which bear directly on the educational problems of young people. The social events, contacts with college people, and other activities are tangible and objective products which come much nearer helping young people to decide their educational problems

than study and discussion alone. These practical subprojects will not only appeal to the young people but will carry them much nearer to their desired solutions.

The plan emphasizes some reasonable share to be taken by older friends in the project. While the young people are to lead off in its execution, it will be found natural to enlist adult associates at a number of points and thus make the learning process a joint sharing of past and present experience as represented in two generations.

A Suggested Plan for the Project

Launching the project.—

1. There are many groups of young people and many local conditions in the case of which the general plan given will be entered upon without regard to any specific starting point. Some will want a course of this title and will vote to adopt it on general principles. In some cases, unfortunately, it will be rather rigidly imposed. The best results will be conserved, however, if leaders will use some natural and timely interest as a point of contact and make this the basis of suggesting a program like this to their young people.

2. Some of the more natural points of departure in the average church are these:

a) The completion of a program emphasizing the question of a Christian choice of a life-work easily leads to the question of how one is to prepare for making good in the vocation to which he feels divinely called.

b) The visit to the church or community of an individual or group representing an institution of higher learning, such as a college president or faculty member, or an athletic or debating team, a glee or dramatic club, etc.

c) The return of college students to their homes for a vacation period.

d) Questions raised in the church or community or by some outstanding speech or article by a prominent leader with regard to the values or defects of higher education.

e) The appeal of the denominational board of education for funds in the form of endowments, scholarships, etc., for the support of higher education.

f) The recurrence of an annual education Sunday or week which centers attention upon the need for emphasizing education.

3. In case none of these is of immediate use, the leader may stimulate an initial interest by raising some of the questions implied in the foregoing or by reading a stimulating article from a magazine and following it with questions.

4. When an initial interest has been aroused, the leader may propose a project of the general nature of that described in the booklet *A Christian's Education,* making such suggestions first as seem most practical in the case of his young people. After examining this plan carefully, the leader and the members of the group should proceed to build their own program.

The table of contents of the booklet is as follows:

A Foreword to Young People
Introduction
General Suggestions as to Organization
Specific Group Activities

Suggested Programs:

A. Schedule of Meetings
B. Additional or Optional Topics
C. A Higher-Education or College Evening
D. A "Get-an-Education" Campaign
E. "A Christian's Education"
F. "My College Education" or "A Guide-Book to College"

Insuring Christian Education Values
Notes
Reference and Source Material

I. List of Books upon the General Theme
II. Biblical References and Worship Materials
III. The Values of Education
IV. The Nature of True Education
V. To Go or Not to Go to College?
VI. Earning One's Way through College
VII. A Christian Education

Notes

A CHRISTIAN'S ATTITUDE TOWARD THE PRESS

The object of this project program is to develop among young people by group discussion and activity an intelligent and effective attitude on the Christian level toward the public press.

THE PURPOSE OF THE PROJECT

The need.—A new word has crept into the everyday vocabulary of the average citizen, the word "propaganda." Previous to the last decade its significance was understood for the most part only by a few clever minds. Even as yet the public at large, though aware of the fact, are quite ignorant of the means and methods employed in creating public opinion. One important factor in the process, as we have long known, is the public press.

This connection of the press with propaganda recalls two other facts which are set forth by the critics: the tendency to yellow journalism, on the one hand; and the growth of the commercial motive, on the other. This criticism of the modern newspaper and magazine has not been confined to extravagant novelists, for we have had our attention called to it by men of national prominence, such as the late Mr. Bryan and Mr. Taft. The president of the World Press Congress, Dr. Williams, recently said, "Free news sources from the poison of interested propaganda, and we thereby help to make

a sick world well." There have been suggestions in the direction of founding a government news-bulletin which shall be free from all such defects. Likewise, the question has been discussed as to the advisability of establishing a Christian daily newspaper.

It is apparent to the thinking person that the public press is a profoundly important factor in directing the thinking of our youths. Knowing so little of the background out of which our news develops and just as little of the mechanisms by which it is given to the public, it is little wonder that they make slight distinction between truth and evil propaganda. Since their dependence upon such sources for the materials of thinking begins with early childhood, it is at once apparent that the Christian educator has here a problem needing attention. While something may be done earlier in the child's life by home, school, and church, it is certain that a definite attack upon the problem from the standpoint of Christian education should not be postponed beyond the later high-school years.

How this plan meets the need.—This program is offered to help church-school leaders in meeting the problem. It is not intended as a guide to a complete and final experience for young people, but it is hoped that through its use they may be started upon a line of investigation and thinking which will be carried further as they grow older.

The program is based upon the real interests of young people. They read the papers, are concerned in learning about the commercial and industrial processes of society, debate the political and social issues of the

day, and like to share their views with their elders. These and a large variety of everyday interests are appealed to in initiating and carrying forward the project.

The educational advance which this plan provides over the usual approach made by church-school courses consists in leading the pupils to carry through their activity to a helpful and objective outcome. Acquiring information is provided for in many ways, but there is always present an adequate and Christian motive for such acquisition. In order that they themselves may make a definite contribution in influencing owners and editors to take Christian stands upon issues, and in order to help their church constituency to know and to act, they find it necessary to investigate, observe, listen, and study. In this connection let it also be said that the plan provides for much self-discovery and active participation by the pupils, so that what is learned is their own and permanent gains are guaranteed.

Regardless of what educational institutions in general may be doing with regard to this problem, it seems highly necessary that it be taken up in the light of the Christian ideal. When there is the accusation from some quarters that the Christian church is too active (!) in the issues of the day, it would suggest that there is a level of living and thinking above that of tolerated custom which should be stimulated and developed.

A SUGGESTED PLAN FOR THE PROJECT

Launching the project.—There are a great number of points of contact which offer an opportunity to initiate the project. Some of these are events which

occur frequently and if carefully introduced will make the suggestion to undertake some of the activities most natural.

1. Some natural starting-points are as follows:

a) Positions taken by papers or magazines on an important issue, national or local, which involve Christian ethics.

b) Questions raised by members of the group or others as to the truth of news reports, the bias of a paper, the sensational quality of the news, and the like.

c) The discussion of some outstanding event, such as an athletic contest, a political convention or election, or a catastrophe, may lead to a consideration of how news is gathered and brought to the readers.

d) Statements made by men and women of prominence regarding the press.

e) The founding, discontinuance, or merging of a paper affecting the locality either directly or indirectly.

2. In case an approach such as the foregoing is not available, the leader may proceed to create a situation to which the group can respond with interest by such means as the following:

a) Read to the group an article describing the purpose and work of a modern newspaper or magazine.

b) Read and discuss such a human-interest article as that by Charles A. Selden in the *Ladies' Home Journal* for May, 1924.

c) Take the group for an observation trip to a modern newspaper plant or introduce into the church-activity program a stereopticon lecture or moving-picture describing the making of a paper.

d) Secure a Christian journalist to address the group.

3. When a real desire to do something has been developed, the leader may unfold some of his plan. His plan should have been made beforehand, using as many of these suggestions as seem adapted to the local situation and adding others that may be needed. Then he and the group may proceed to outline what they would like to do in the face of the existing need.

4. In order to enlist and direct individual participation in the group, the leader will place the pamphlet descriptive of the project in the hands of each of the young people. The activities there presented are planned to extend thoroughout a period of three months. Blank pages for noting individual investigations and group findings are provided.

The contents of the pamphlet are as follows:

A Foreword to Young People
Introduction
General Suggestions as to Organization
Specific Group Activities
Suggested Programs
  A. Schedule of Meetings
  B. Work of the Committee on News
  C. All-Church Conference and Exhibit
Insuring Christian Education Values
Notes
Reference and Source Material
  I. General Information about Modern Journalism
  II. The Influence of the Journalist in Society

III. Present-Day Criticism of the Press
IV. Ideals and Ethics of Journalism
V. Biblical Material
VI. Experiments and Suggestions for Improvement

Notes

CHRISTIAN WORLD-BUILDERS

The aim of the program of activities offered here is to help young people interpret and use the resources of the world in accordance with the Christian purpose.

THE PURPOSE OF THE PROJECT

The need.—We constantly hear the accusation that this is an age of materialism; and there are many evidences that the accusation is just. For centuries, man has been busy unearthing, transforming, and molding the resources of the earth with increasing rapidity. By this process the material wealth of the world has multiplied countless times. Discovery, invention, and organization of forces for effective productivity have become professions, so intent is man upon this task of creating and accumulating goods. Just when it seems that the climax of achievement has been reached, some new and larger development takes place, so that we have come to think nothing impossible of creation, and wait only the announcement of its presence.

All this has given rise to changes in the life of modern society. Scattered territories on the face of the earth have become a unity in all that relates to daily life. The interrelationships of peoples have become exceedingly complex. Competition for mastery of these vast resources has increased in proportion to their accumulation. In all this the man of ordinary thinking sees himself and his fellows as great, and constantly marvels

at what the world has become through his efforts. But the man of more thoughtful mind discerns in the development of material progress a problem that deserves serious attention. He visions a machine without a pilot which is moving with increasing speed, but with little intelligent direction. "What is the purpose of all this?" is his query. He avers that the increasing power and control of man over the world in which he lives is fraught with grave dangers unless it is directed in accordance with the divine plan.

In the midst of this feverish activity, our young people are growing up. Their ideals and purposes are taking their color from what they see going on about them. Only occasionally do they hear the voice of the prophet challenging their thoughts to turn in the direction of building a world after God's pattern. The danger of a materialistic civilization from the educational standpoint lies in the fact that it sets up an endless circle in which each new generation gets its ideals from the materialism surrounding it. It becomes increasingly difficult to get out of the rut. This is our problem today—somehow to set our young people thinking and acting in a new direction, that of building a world which recognizes and utilizes all the rich resources God has given to men and directs them according to the mind of Christ.

How this plan meets the need.—The plan assumes at the outset that there is a pattern for this world which is Christian, and that it is the duty and privilege of young people to discover that pattern and for their own good to apply it to all the activities of individual and

social life. All the suggestions which follow are based upon this premise.

The method herein offered outlines activities which go farther than listening to sermons, reading books, or an occasional topic-discussion. These activities partake, as far as practicable for young people of this age and development, of the nature of first-hand experience directed and interpreted by mature leaders who have the Christian ideal of life. Observation of the world-forces as God has given them and as man has worked upon them, thoughtful interpretation and discussion of what has been seen, formation of attitudes of appreciation of God's beneficence and of habits of commending and standing by those who are "Christian world-builders" are all planned as phases of an intensive attack upon a materialistic view of the world.

Such a direction of life-purposes and attitudes cannot, of course, be accomplished within the short space of time suggested for this project. It will take years to produce satisfactory outcomes. It is hoped, however, that a direction of attention, a viewpoint, and a few new habits will result from plans such as those given here.

The project as planned by the author takes account of the need for correlation of the various phases of the educational process. Worship, instruction, service, and other aspects of the character-building process are naturally and automatically united in that they lead on from the several activities set going, giving the entire series of experiences a unity. Group-sharing of experience, doing something worth while now, and de-

veloping initiative are desirable. The plan takes care of these goals, also. Another aim has been to think of the young people, not as a group apart by themselves, but as an integral part of the whole church life in their work and study.

Large freedom is given to leaders in local churches to use the suggestions given in whatever way meets their particular needs. In fact, the plan is so prepared that this is compulsory. No body of content material is given to be "put across," no detailed programs are given for Sunday or week-day meetings, nor are the various suggestions given in arbitrary fashion. Leaders must choose between a variety of alternatives, must lead the group members to discover material for the most part at first hand, and must construct their own detailed program. The purpose of this plan will have been accomplished if it leads those using it to become more self-reliant and resourceful in developing their own programs. Hence modifications are not only expected but desirable.

A SUGGESTED PLAN FOR THE PROJECT

Launching the project.—In some cases the idealistic tendencies of young people will naturally lead them to undertake such activities as are suggested without the necessity of a specific point of contact. If, however, their desire to enter upon and carry through the project can be made more emphatic by some definite starting-point, it is best to begin this way.

1. A few such possible starting-points are as follows:

a) An immediate experience in the lives of the young people which has led to an attitude of wonder at the richness and greatness of the world of nature and of material resources or at the marvelous things which man has been able to accomplish by applying intelligence to the forces of nature. A trip to the mountains or seashore, to some great wonder, to a museum, to great buildings, bridges, manufacturing plants, and like creations of man affords such an experience.

b) There may be reports in the magazines or newspapers in story or picture form calling attention to the accomplishment of some great scientist, inventor, explorer, or like "world-builder." The death of such a famous improver of the world focuses the thought of the world upon this theme. Often the negative aspects of the problem are presented by a calamity revealing the present inadequacy of man to direct the world of material things successfully and in the right direction.

c) The theme is sometimes brought into discussion by remarks made by individuals, by sermons, or by addresses. The question of whether human nature can be improved, whether the Kingdom of God is possible of realization in the present world or is to follow a future cataclysmic change, whether mankind has actually achieved progress since history began, whether certain individuals have made a "success" in their work, or whether man is free to make the world the kind of a place he wants it to be—all these and similar questions offer opportunities to suggest undertaking the project.

2. If the young people show a real interest in a program such as this the leader may then explain his

plan to them. It may include any or all of the things to do outlined here and others which the leader thinks advisable in his church or community. In making a plan for the entire group, suggestions from the members should be encouraged. As the program develops, various changes may be made necessary to give the activities reality, practicability, and educational value. The plan made and carried out should represent the real purpose of the group.

3. Suggestions as to organization, including such details as set-up, programs for group meetings, source material, and service activities, is suggested in the project pamphlet, "Christian World-Builders," which each member of the group should purchase. The project is designed to extend over a period of three months, but such adaptations of this plan may, and should, be made as will work in the local situation. The young people themselves should take a part in the making of a final plan of action. Blank pages for noting individual investigations and group findings are provided.

The contents of the pamphlet are as follows:

A Foreword to Young People
Introduction
General Suggestions as to Organization
Specific Group Activities
Suggested Programs
- A. Schedule of Meetings
- B. A World-Builders' Scrapbook
- C. A Memorial, Dedication, or Recognition Service
- D. "Building a World after God's Pattern"

Insuring Christian Education Values

Notes

Reference and Source Material

I. Books Interpreting the Biblical Background
II. Religion and Modern Problems
III. The Growth of Knowledge and Material Improvements
IV. The Conservation of Human Life
V. Enlarging the Circle of Brotherhood
VI. Progress Made in Particular Fields
VII. Honoring World-Builders
VIII. Youth Movements for World-Building
IX. Biographical Material
X. Worship Material

Notes

A CHRISTIAN'S PATRIOTISM

A suggested plan for a project program for groups of Christian young people of high-school or college age with the purpose of developing in them a discriminating sense of the duty of a Christian patriot and of leading them to undertake the practice of that duty in their everyday relationships.

The Purpose of the Project

The need.—The problem of the twofold loyalty of the individual to his church and his state has never been satisfactorily solved. The ancient autocratic governments made religion an affair of the state, so that there was but one loyalty. The more democratic states of modern times, influenced by the free spirit of Protestantism, have gradually and wisely come to the conclusion that church and state must be separate. This separation has apparently worked very well so long as religion was interpreted as a compartment of life and ministers preached the so-called "simple gospel." But with the increasing conviction that religion, like one's civic relationship, has to do with all phases of life, there has arisen the problem of conflicting loyalties. This is the case especially with those individuals whose religious ideals are obtained from sources which presuppose that a better world is to come, and can only come, through a higher standard of living than that demanded or allowed by the laws and customs of the state.

That the problem is by no means a mere academic one is evidenced by events in connection with the great war. Our treatment of the conscientious objector, the indiscriminate use of false propaganda, even by the government, and the use of the church as a willing instrument in the manufacture of an unchristian morale are examples of conditions which we as Christians cannot reconcile with our view of the kind of life God expects of us.

Those war-time examples have been followed by peace-time practices which further show the confusion in the church and state relationship. Great masses of our people would have the state place legal restrictions on the religious views of those who teach in its public schools. There are communities which are teaching religion illegally in their public schools at public expense and many more communities which would do it if they could. Vast numbers of church members would be quite happy if they could get the state schools to teach their children religion because they have so little faith in their own ability.

The problem is also further emphasized by an increasingly prevalent attitude on the part of many that the church has lost its power. They say that the prophetic vision of the founders of the churches, expressed in each case with earnest conviction and willing sacrifice, is missing in its present-day emphasis upon machinery and the technique of organization. This criticism is voiced particularly by a serious group of young people, not always with a full understanding of all the facts but nevertheless with deep earnestness and a de-

sire to have the church's voice heard "above the noise of race and clan."

How this plan meets the need.—In view of these problems the following plan for a young people's program in the church is suggested. Its various elements take their start from the thesis that there is a stand which Christians should take toward their country which is on a higher level than that of those who admit no loyalty to the Master's ideals. While not all young people may be interested in this question, we feel that there are increasing numbers who are anxious to work at it intensively in the manner suggested in preference to the more ordinary and superficial treatment by lesson or topic discussion.

Some may raise the question as to whether our young people should be allowed to take up problems of this nature. Our only answer is that they are already engaged in activities and discussions in which the question of a patriot's duty is repeatedly raised. Our young people are so much a part of our daily program of living that we cannot keep the question of patriotism away from them if we would. Further, it may be said that large numbers of them are taking the lead in raising the issue for serious consideration. This program recognizes these facts and seeks to help these young friends by giving them wise and sympathetic counsel as they attempt to discover the principles by which they should relate their loyalty to their country to the loyalty they owe to God.

The plan should naturally appeal to young people because of its educational organization. It emphasizes

activity and sets them to work doing such things as are characteristic of a Christian patriot. It provides for democratic discussion, based on the discoveries made through first-hand investigation of what types of patriotism are actually found in their environment. It correlates worship, discussion, and action by finding them in the central purpose—to discover the way a Christian who loves his country should act. It allows for the largest freedom in adapting it to the needs of a local situation.

One cannot claim for the plan that it will completely change or permanently fix the attitudes of young people in the short space of time suggested. If it took Jesus three years to make imperfect disciples, one may safely assume that it is too much to expect Christian patriotism to be taught in three months. On the other hand, there are some things which a young Christian patriot will do and others he will leave undone as compared with the actions of others. The use of this program can be amply justified if it results in even a few new ideas and ideals and some definite habits in this desired direction.

A Suggested Plan for the Project

Launching the project.—

1. It is quite desirable that the undertaking of such a project as this should not be in any sense a forced affair. To the degree to which it grows out of a natural need or problem it will arouse real interest and prove to be of true educational value. It is essential, therefore,

that the leader utilize such a point, or points, of contact as may be best suited to arouse his students to enter upon the program with enthusiasm.

2. The situations or points of contact which may be used to stimulate an investigation of the question of a Christian's patriotism are such as the following:

a) The presence in the community, nation, or world of an evil condition which demands action on the part of Christians.

b) Sermons or addresses delivered or articles published which bring up a discussion of what Christians should do in the matter of loyalty to their country.

c) The approach of a national holiday, and the question of how it should be celebrated.

d) Unfair (un-Christian) treatment of an individual or group who seems to have disregarded the popular idea of patriotism in a sincere attempt to please God.

e) The approaching birthday of a patriot noted for his high Christian ideals.

f) Discussion regarding the justice of some past or present practice on the part of the government, and the question of what stand a Christian should take in regard to it.

g) Discussion regarding the appropriateness (for a Christian) of some such motto as that of Stephen Decatur.

h) A question raised as to whether the Christian flag should have precedence over the national flag in the church, etc.

3. In case none of these opportunities for a natural point of departure seem to be available, the leader may

undertake to create initial interest by telling a story, reading an article, or asking questions which call the attention of the students to events, incidents, or practices of the foregoing character.

4. Having used some such point of contact successfully, the leader should then proceed to formulate a plan of action. In his preparation for making suggestions to the group the leader will find the author's plan for the project helpful but should be sure to use it as a guide rather than a rigid schedule of discussion topics and other activities. The same advice is given to the students who are to use the materials the author has gathered and organized into this suggested program. The program finally evolved by the members of the group with the counsel of the leader should be their own, appropriate to their own needs, and following the author's suggestions only to the extent to which they are practicable locally.

The booklet containing the suggested plan for this project is entitled *A Christian's Patriotism*. Its contents are as follows:

A Foreword to Young People
Introduction
General Suggestions as to Organization
Specific Group Activities
Suggested Programs

A. Schedule of Meetings
B. Studying Communities Agencies
C. A Record Book
D. A Memorial and Recognition Service for Christian Patriots

E. A Christian's Patriotism
F. A Service of Consecration
Insuring Christian Education Values
Notes
Reference and Source Material
I. Books Discussing the General Theme
II. Patriotism and the Ideals of Jesus
III. Great Leaders on "Patriotism"
IV. For the Churches' Thought and Action
V. Education for a Christian Patriotism
VI. A Christian's Patriotism
Notes

CHRISTIANIZING OUR COMMUNITY

A suggested plan for a project for young people's groups of high-school or college age. The program offered is intended to cover a period of approximately nine months and may be used by Sunday-school classes or departments, by young people's societies, by specially organized clubs, or by two or more of these groups working in co-operation.

The Purpose of the Project

The need.—The purpose of the experiences suggested in this plan is twofold: (*a*) that of setting the young people to work to make improvements in the Christian direction of various phases of the life of their immediate community and (*b*) at the same time to develop in them the desire and intelligent capacity for making more effective changes as they grow older. It is thus a plan for a service project both practical in its results and educational in its influence upon those entering into it.

It is thought that from many angles training in world friendship and brotherhood can be more effectually carried on by first-hand contact with the several problems involved as they manifest themselves at first hand in the area nearest the homes of the young people. In fact, most of the difficult problems faced by the foreign-missionary enterprise at the present time are directly attributable to the failure to Christianize home

institutions. It is on the same principle that children are first introduced to the study of home geography to learn the relationships of man to his earth. The lessons of love and friendship, learned by actual practice because personal contact is possible, are more transferable and permanent than lessons of a similar quality which are, however, limited to knowledge about, and unexpressed desires for serving, those who live at a distance.

While there are many who agree that the young people of today are the hope of tomorrow, there are considerably fewer who are willing that they should be introduced to such problems as are here treated as curriculum material in their religious-education program. The argument put forth is that they are too young to be thinking about such weighty matters which are only for grown-ups. Even though this were true, which seems quite doubtful, the facts are that they are not only being introduced to them but too often with un-Christian results. Coe, in *What Ails Our Youth,* affirms that the trouble lies in the fact that they are living in the midst of an adult society whose institutions are teaching the opposite of what Christian adults would like to have their younger friends learn. Youth's life is so interwoven in the total social fabric that the lessons are inescapable. It is not a matter of their not learning about these problems; it is rather for us to say whether they will learn things that are Christian or the opposite if guidance is omitted. It is not too early at the high-school age to seek to develop in young people under Christian supervision a passion for a Christian com-

munity and to set their thinking and practice in this direction.

One need not enumerate the various undesirable conditions which are prevalent to prove the necessity of applying Christian principles to the life of the community. The social implications of the gospel have won their way into the thinking of the church in general, although we hesitate to think of their application to the curriculum of the church school. We are prone, however, to think that *our* community is somewhat of an exception and that it does not need much improvement. Or perhaps we have become hopeless about the situation and have given it up as a bad job. Neither ignorance nor un-Christian pessimism should prevent us from squarely facing the needs that are presented to us in every community in America.

The usual treatment of this problem and its constituent phases where it has been faced by adults and young people is of a vague and superficial character. General principles are laid down by a lecture method, or a circuitous discussion is engaged in which arrives nowhere. While these procedures are good as far as they go, they certainly do not go far enough. The tendency to think that we have learned to be Christians by abstract discussion of principles or by being aroused to a high emotional pitch has too long been characteristic of our religious educational program, and young people are now pointing out to us the chasm between our creeds and our practice. In the face of the actual contrary social practice which is enlisting, though often unconsciously, the assistance of youth and thereby

teaching them un-Christian principles, what is the value of even a well-ordered discussion unless it has taken place to guide those engaged in an actual enterprise of improvement? Our educational procedure has woefully fallen behind that used by Jesus, in failing to provide for learning by participation in the present and real life of a Christian society.

How this plan meets the need.—It is with these and other vital facts in mind that this course has been planned. While the values inherent in appeals to the emotional side of life and the acquisition and organization of fact material have not been overlooked, great stress is placed upon action. The discussion is for the sake of action. The surveys suggested are for the sake of service. The criticism of most of our surveying has been that it has too seldom been acted upon. Better less survey and more service.

The plan suggested recognizes sound educational principles. Not only does it provide for learning by doing, but the things offered as activities are such that the young people can enter into them with zeal because they are the kind of things in which they are interested and which they are doing in their high-school and college life. The place of the leader is viewed not so much as that of a wise dispenser of information and stirrer of emotions but as rather that of a skilful and tactful director of organized group activity in which every member has his share in proportion to his talents and capacities.

Attention should also be called to certain other special features of the course. The author has in mind

several problems prevalent in the organization of young people's work in the local church and has sought to overcome them, namely,

a) The tendency for the development of a feeling of separation between the young people and the adults in the church. The young people have their own program of activities quite separate from that of adults. Even the well-recognized principle of graduation in study, worship, play, and service has played a part in building this wall of division, because it has been too narrowly interpreted. Part of the present mutual misunderstanding on the part of youth and age is no doubt due to this too sharp separation of program in the local church. The plan that is given here takes this need into account and seeks to tie the work that the young people are doing up with the total program of the church.

b) The perplexing problem of correlation between various young people's programs as offered by the young people's society, the Sunday-school department, the midweek clubs connected with the church, and other extra-church religious education programs. While no insistence is placed upon the fact that these several groups must unite in the program offered, its very nature does provide both a method and an abundance of materials whereby a temporary and experimental federation may be formed which, should the project be successful, should pave the way for unity of organization and simplification of machinery, while allowing diversity of program.

c) The problem of how to bring about the raising of the standard of Christian living among the younger

(and older) people of the community. This does not imply that we are pessimistic about the present situation; it is highly encouraging. But we are constantly concerned with the procedure whereby progress can be attained. It would seem at the present time that our desire for numbers in the church has led to a corresponding lack of faith in the power and ultimate victory of a conscientious, persistent, and sacrificial minority. We want to lift all the young people of the community at once. We want all the community to join our church. Generally when we have had success in these directions it has been at the expense of the ideals held by the advance guard of Christians in our midst. The educational method, and the Christian method, is to set a small group to work (or let them work, for they will) to bring about the desired change; and Christian history shows that change will come if their purpose is right. A single group of young people, as experience has often shown, can remake the ethical standard of high-school life, can start a movement for foreign missions, and can startle the conscience of a nation on the sinfulness of war. The plan offered for *Christianizing Our Community* is based upon faith in the power of a few young people working in the spirit of Christ to bring the Kingdom to pass in their community.

d) The tendency to emphasize the negative approach in the development of curriculum materials for young people. Contrary to the fundamental laws of psychology and the life and precepts of the great Teacher, we seek to center the young person's attention upon his failures and upon the necessity for ac-

quiring certain virtues. Rather we should direct his interest and activity toward the great enterprises involved in building a more Christian world, and then these other things will take care of themselves. After all, character is a by-product, not something to be attained for its own sake, but only for the sake of what it will do. When we actually apply this truth to the development of curriculum material, we will make a great advance. The author is of the opinion that by enlisting the co-operation of young people in such a project as this, many of the tendencies to develop undesirable traits of character will be easily taken care of. One who gives himself whole-heartedly to a cause soon finds it necessary and easy to achieve a character worthy of the cause.

A final feature of the plan as here outlined is the endeavor to set a high standard of Christian life and service. By Christianizing the community is meant neither remedial philanthropy nor increasing the church-membership lists. There is meant, however, a serious endeavor to throw the searchlight of the Christian ideal upon the various phases of the community life to discover the work that most needs to be done and then to set to work upon those service projects which will bring the Kingdom nearer. The specific ways in which this high level of Christian attainment has been sought will be noted in the various sections of the plan.

A SUGGESTED PLAN FOR THE PROJECT

Launching the project.—In order to preserve the values accompanying project teaching, it is essential

that the activities shall be entered upon with interest and enthusiasm. The technique of getting the project going is therefore quite important. Although the time suggested for this portion of the course as given in the plan of action is but one session, more should be taken if necessary, in order to arouse an intelligent purpose on the part of the group to undertake the program offered.

1. The situations out of which the plan may naturally develop are numerous but are not likely to be the same for any two groups. In analyzing the various possible starting points from which to begin, the leader should take account of their timeliness, their local bearing, and the degree of personal interest which the members of his group show in them. In order to develop real purposeful activity, they must have a definite desire to Christianize their community because they realize its needs. Simply to want to do something interesting is not enough.

2. Among the starting points which may be utilized and which are to be discovered in the life of most churches and communities are such as the following:

a) A happening or event in local community or church life revealing a failure to apply Christian principles, as the showing of an unwholesome movie or play, lax enforcement of some law, careless health supervision, inadequate school facilities, child labor, or mistreatment of people of other races or nations.

b) An issue raised for discussion in the church or community involving or growing out of events like

those above, in which there seems to be confusion or doubt as to what the place of the church is in the life of the community.

c) A similar issue being discussed by Christians and others in the nation or world at large, e.g., child-labor amendment, prohibition enforcement, or church unity.

d) The beginning of a new period in the life of the local church which calls attention to its aim and task in the community. Such events may be the building of a new church or parish house, calling a new minister or director of religious education, or the union of two congregations.

e) The adoption of a program of work by the local church. If the task of Christianizing community life has been expressed in a general or definite way, an opening is thereby made for this project by the young people. If not, it suggests an opportunity to call attention to the lack.

f) The fact that a nearby church or young people's group has engaged in a similar project. It is legitimate to use this as a point of contact, provided emulation, imitation, or rivalry do not crowd out the central purpose of doing a worth-while piece of service.

g) The approach of Rally Day, New Year's, or other times when the thought of a fresh start in Christian activity is being emphasized.

h) A discussion of what Jesus' teachings are with reference to social or community life. This question is often raised and too often dismissed by leaders in the

face of the fact that young people are greatly interested in it and would welcome and seriously carry through such an intensive study and service project as is here proposed.

i) The fact that the young people are studying and discussing the same problem, but not always from the Christian angle, in their high-school work in sociology, economics, civics, or debates suggests an opportunity to build upon the facts already learned and reinterpret them from the Christian standpoint. Too frequently the standard set by the community at large and taught by the high-school teacher as a public servant is not representative of the best Christian thinking of the community.

j) In the case of young people's work, the question is being constantly raised, "What shall we study, or what shall we do this year?" Because the usual courses about the theories as to how a Christian ought to live are general in their application or left unapplied as far as modern life is concerned, we find these idealistic and active young people yearning for something worthy of their powers.

3. If none of these or similar starting points are available, the leader may proceed to create a situation to which the young people are likely to respond. He may tell his group what some other group has done (see "Reference and Source Material" in the plan). He may raise the question as to what Jesus' program is for community life. Or he may read an article or tell a story which arouses interest in pertinent problems.

Young people, and sometimes their leaders, too, are unaware of their own community needs until a story of what happens elsewhere is presented to them. The following paragraph from *Christianizing Community Life* by Ward and Edwards is illustrative.

"There is nothing of that sort here," said the people of a prosperous church-going town to the speaker who had described some of the unchristian conditions that are common to community life. "We will be glad to help change things elsewhere, but this is a dry town and we have no poverty or vice." Then the young doctor called the speaker aside and told him of the big liquor bills at the drug store; of the under-nourished, badly housed, tubercular colony on the outskirts of the town; of the girls who, to his knowledge, had been led astray. If such conditions obtain in the highest type of community that the world can show, what a task yet lies before Christianity.[1]

4. When the members of the group have expressed their desire to undertake such a study-service enterprise, the next step is to formulate plans. The program finally adopted should represent the will of the group and should not be one arbitrarily imposed by the leader. It will be found that this step of planning will strengthen the purpose of the group and kindle their enthusiasm to the degree to which their suggestions are incorporated in the final plans. In this sense the formulation of the plans may be thought of as an integral part of launching the project.

5. The plan suggested by the author in the booklet *Christianizing Our Community* is intended to take

[1] *Christianizing Community Life* (The Pilgrim Press), p. 1.

approximately nine months for its execution. The leader and the group should provide themselves with sufficient copies and make a study of the general procedure suggested, after which they will be ready to make such adaptations as are necessary to make it fit their local situation.

The table of contents of the booklet reads as follows:

A Foreword to Young People
Introduction
General Suggestions as to Organization
Specific Group Activities
Suggested Programs
  A. Schedule of Meetings
  B. "A Christian Community"—A Service of Worship
Insuring Christian Education Values
Notes
Reference and Source Material
  I. Books on the Method of the Course
  II. The Principles and Practice of Christian Social Service
  III. Making the Survey and Presenting the Facts
  IV. Suggestions for Service Projects
  V. Material for Worship Services
  VI. The Experience of Other Groups
Notes

PART III

SUGGESTED SOURCE PLANS

A CHRISTIAN'S HEALTH

Purpose

To help young people appreciate the importance of a Christian's caring for his health, discover the essential facts regarding their own and the community's health, and begin the improvement of both.

Need

It is unfortunate that we have set this phase of life so far apart from the religious life when it is after all so much a part of it. Every competent leader of youth knows the vital effect of health upon moral and religious ideals. Many of the un-Christian ideals and practices of today may be traced to conditions, accidental and designed, which undermine the physical life of young people. They cannot live the "whole life" unless they have health of body. There can be no satisfactory unity of life until its physical basis is thoroughly Christianized.

Starting Points

1. The presence of an epidemic in the community or nation.
2. The physical breakdown of some outstanding citizen due to disregard of the laws of health.
3. An article in the papers or magazines raising health questions.
4. Report of the community's health commissioner,

covering some special problem of sanitation, water supply, etc.

5. The observance of a local clean-up, sanitation, or health week.
6. Campaign for funds for a hospital or sanitarium or the dedication of such an institution.
7. A sermon or address discussing the health conditions of some foreign country.
8. The visit of some noted health leader to the community, the issuance of a statement by such leader or his death.
9. Questions raised by the young people as to the effect of tobacco, candy, late hours, etc., upon health.

Suggested Subprojects

1. Securing information by means of special speakers, study-investigations, and observation trips [to hospitals, gymnasiums, health bureaus, etc.].
2. Group discussion based upon the facts discovered in the foregoing ways.
3. Worship services in connection with discussion meetings and at special times.
4. Individual physical examinations.
5. A health survey of the community.
6. Stereopticon lectures and moving-picture exhibitions.
7. Conducting a health campaign [including other enterprises here listed].
8. A health exhibit.
9. Making and exhibiting health posters.

10. Creating and putting on a health play or pageant.
11. A health conference.

Committees Suggested

1. An executive, general, or steering committee to have charge of the planning and execution of the program, the conference, and the campaign.
2. Committee on records.
3. One or more committees to make the health survey of the community.
4. A committee on the exhibit.
5. A play or pageant committee.
6. A committee on posters and stereopticon lectures.
7. A worship committee in charge of the regular and special worship.

Possible Schedule of Activities

1. Sunday: Introductory talk and discussion: "Health from the Standpoint of a Christian."
   Midweek: Committee work and observation trips.
2. Sunday: Talk and discussion: "Important Health Factors, I. Inherited Strengths and Weaknesses."
   Midweek: Committee work and observation trips.
3. Sunday: Talk and discussion: "Important Health Factors, II. What and How We Eat."
   Midweek: Committee work and observation trips.
4. Sunday: Talk and discussion: "Important Health Factors, III. Exercise and Relaxation."
   Midweek: Committee work and observation trips.
5. Sunday: Talk and discussion: "Important Health Factors, IV. Mental Attitudes."
   Midweek: Committee work and observation trips.

6. Sunday: Talk and discussion: "Important Health Factors, V. Work."
   Midweek: Committee work.
7. Sunday: Talk and discussion: "What We Can Do to Improve Our Own Health."
   Midweek: Committee work.
8. Sunday: Report of committee or committees on a health survey of the community, and discussion.
   Midweek: Committee work.
9. Sunday: Directed discussion: "What We Can Do to Improve the Health of Our Community."
   Midweek: Committee work.
10. Sunday: A special service of worship: "Honoring Health Leaders."
    Midweek: Committee work.
11. Sunday: Discussion of plans for the health campaign and other features to be included in it.
    Midweek: Health campaign, including exhibit, distribution of posters, play or pageant, health conference, stereopticon and moving pictures, etc.
12. Sunday: Report of committee on records of a suggested "Christian's Health Creed." Discussion, revision, and adoption of creed in final form.
    Midweek: Committee work on final worship service.
13. Sunday: A worship service, with the entire church in charge of the young people, in which the ideas and experiences of the project are shared in a worshipful spirit with others. [At young people's meeting] review of the project.

Reference and Source Material

Brown, *Faith and Healing.* Crowell.
Gates, *Recreation and the Church.* University of Chicago Press.
Hall, *From Youth into Manhood.* Association Press.
Jowett, *Good Health.* Ginn & Co.
Kallenberg, *Problems of Health Education for Men and Boys* (pamphlet). Association Press.
Kinne and Cooley, *Food and Health.* Macmillan.
Leonard, *Pioneers of Modern Physical Training.* Association Press.
Moxcey, *Physical Health and Recreation for Girls* (pamphlet). Abingdon Press.
Physical Education (handbook of the Y.M.C.A.). Association Press.
Warner, *Good Health and Long Life.* Association Press.

"AN ADVENTURE IN HEALTH," PAGEANT, IS FEATURE OF GIRL SCOUT RALLY

More than 1000 scouts and several hundred parents and friends attended the annual All-Boston Girl Scout rally in Memorial High School, Roxbury, last evening. The feature of the affair was the presentation of a pageant, "An Adventure in Health," being the answer of the Girl Scouts as to what constitutes health and the joy of living.

Twenty scouts from West Roxbury represented the good foods, the "Cleanliness Clan" was furnished by Allston and Roxbury, the "stylish set," which consisted of a demonstration of good manners and posture, was contributed by South Boston; "Recreational Relatives" was given by the Girls' Latin School, and the final episode, "The Sleep Enuf tribe," was presented by troop 7 of Dorchester. . . . .

Denouncing the commercialization of recreation, Miss

Agnes Wayman of Barnard College, speaking before a conference of Eastern Massachusetts Girl Scout leaders yesterday at the Hotel Westminister, declared we are fast becoming a nation of watchers instead of participants in sports.

"It would be better for our nation if the money which is put into grandstands, which are used a small part of the year, were spent on playgrounds, swimming pools, tennis courts and camps," she said, "where boys and girls might be taught how to play and where they might be given an opportunity to play. There are two big things to keep in mind, that this present generation needs to be shown how to conserve its magnificent energy and it needs a wholesome, sane, healthful outlet for it.

"Unless you furnish that wholesome outlet, that energy is going to find an unwholesome outlet. That is one reason why I am so thoroughly in sympathy with the Girl Scout organization and with its program. We get our recreation second-hand, pre-digested, by watching other people play. The spirit of play is an important thing, and we should not commercialize it nor exploit it, and as Girl Scouts we should stand against this exploitation."—*Boston Herald,* March 13, 1927.

CHRISTIANITY AND SCIENCE

Purpose

To help young people understand the true relationship of science and religion and discover how Christians may utilize the laws of science to further their great purpose.

Need

Too long has there been a conflict between science and religion. Now we are coming to see that the two are not antagonists but rather are mutually complementary. We must not only help young people to see this fact but must go even farther and lead them to discover the meanings of this relationship for modern life. It is not enough to find some sort of reconciliation. The larger task, especially in teaching curious, energetic, and idealistic youth, is that of using scientific laws as the procedures by whch God's kind of world can be built. The scientific viewpoint must not only reconstruct our Christianity, but our Christianity must dominate the application of science's facts and laws to the greatest good for the greatest number.

Starting Points

1. A question raised in the local group, in the community, or in the world at large as to the relationship of religion and science.
2. An event bringing some outstanding scientist into prominence, such as an invention or discovery he

has made, an utterance upon scientific matters or upon such a subject as religion, some honor which has been given to him, or his death.

3. A magazine or newspaper article, an address or a sermon treating of the subject.
4. The meeting of some body of scientists or the meeting of a religious group to consider problems which have a direct or indirect connection with science.
5. An observation trip, stereopticon lecture, visit to a laboratory, or similar means of bringing the attention of the group to the significant facts of science.
6. The use of questions by the leader in connection with such points of contact as are suggested above or irrespective of them.

Suggested Subprojects

1. Securing information by hearing special speakers, by outside reading, by an observation trip to a museum or laboratory, by a stereopticon lecture or other means.
2. Meetings for discussion and interpretation of the facts discovered in these ways.
3. Holding services of worship in connection with the meetings to hear speakers and to discuss facts.
4. Holding a special worship service with the older members of the church in which the views arrived at through the project are shared with them.
5. Holding a recognition service entitled "Honoring [a] Christian Scientist[s]."

6. Making a book entitled "Christianizing Science," in which an account is kept of the activities of the group, their discoveries upon the questions raised, copies of their programs of worship, a Christian Scientist's Creed, etc.
7. Formulating a Christian Scientist's Creed as a summary of their thinking with particular attention to the positive value suggested above under the heading "Need."
8. Keeping a bulletin board upon which are posted clippings having to do with the project for the information of the young people and others of the church.
9. Holding a stereopticon lecture to secure information for the members of the group and to help others who may be interested.
10. An exhibit containing informative and illustrative material upon the subject of Christianity and science.
11. Arranging a conference upon the subject for the members of the group and for others interested.

Committees Suggested

1. General executive committee to arrange for talks, for observation trips, and for stereopticon lecture.
2. Committee on findings to keep a record of the project, to make a tentative Christian Scientist's Creed for the group to discuss, and to make the book mentioned above.
3. A committee to have charge of all the worship services, including the final service with the

church and the service in honor of Christian Scientists.

4. A committee on the exhibit, to make plans in the execution of which all members of the group may be asked to assist.
5. A committee to plan the suggested conference.

Possible Schedule of Activities

1. Sunday: Talk: "Why Is There a Conflict Between Science and Religion?"
   Midweek: Committee work.
2. Sunday: One or two talks: "A Brief History of the Growth of Religion" and "A Brief History of the Growth of Science."
   Midweek: Committee work.
3. Sunday: Talk and discussion: "Does the Bible Teach Science?"
   Midweek: Observation trip and committee work.
4. Sunday: Discussion: "What We Learned from Our Observation Trip."
   Midweek: Stereopticon lecture and committee work.
5. Sunday: Discussion: "What We Learned from Our Stereopticon Lecture."
   Midweek: Committee work.
6. Sunday: Talk: "What Science Has Contributed to Mankind."
   Midweek: Committee work.
7. Sunday: Talk: "What Religion Has Contributed to Mankind."
   Midweek: Committee work.
8. Sunday: A service of recognition: "Honoring Christian Scientists."
   Midweek: Committee work.

9. Sunday: Talk: "Some Uncompleted Work for Science."
   Midweek: Committee work.
10. Sunday: Talk: "Some Uncompleted Work for the Christian Religion."
    Midweek: Committee work.
11. Sunday: Talk: "How Science and Religion Can Cooperate."
    Midweek: Committee work.
12. Sunday: Report and discussion of tentative statement of findings committee and adoption of final statement of "A Christian Scientist's Creed."
    Midweek: Exhibit and conference.
13. Sunday: Church service in charge of young people. [At young people's meeting] round-table discussion: "What I Have Gained from This Project."

Reference and Source Material

Coulter, *Where Evolution and Religion Meet.* Macmillan.
Darrow, *Through Science to God.* Bobbs Merrill.
Eddy, *New Challenges to Faith.* Doran.
Ellwood, *Christianity and Social Science.* Macmillan.
Keen, *I Believe in God and Evolution.* Lippincott.
Lane, *Evolution and Christian Faith.* Princeton University Press.
Mathews, *The Contribution of Science to Religion.* Appleton.
Millikan, *Science and Life.* Pilgrim Press.
Shaver, *Christian World-Builders.* University of Chicago Press.
Sixteen Members of the Faculty of the University of Chica-

go, *The Nature of the World and of Man.* University of Chicago Press.
Wilson, *Science as Revelation.* Macmillan.

A JOINT STATEMENT UPON THE RELATIONS OF SCIENCE AND RELIGION

We, the undersigned, deeply regret that in recent controversies there has been a tendency to present science and religion as irreconcilable and antagonistic domains of thought, for in fact they meet distinct human needs, and in the rounding out of human life they supplement rather than displace or oppose each other.

The purpose of science is to develop, without prejudice or pre-conception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind. Each of these two activities represents a deep and vital function of the soul of man, and both are necessary for the life, the progress, and the happiness of the human race.

It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his God-like powers.—Signed by a group of thirty-one scientists, religious leaders, and men of affairs.

A CHRISTIAN VIEW OF INDUSTRY

Purpose

To help young people discover the facts with regard to present-day industrial problems and face them in a constructive fashion as Christians, with a view to encouraging justice and good will between capital and labor.

Need

This is one of the major problems of our present-day civilization. Young people are enmeshed in it. They study about it in high school and college. They hear it discussed in their homes and social groups. Too often they form their opinions upon the basis of an experience with one side of the question. It cannot be disregarded on the ground that they are too immature, for the happenings of every day are educating them. It is necessary that these daily experiences be looked at in the light of the principles of Jesus, if one is to be considered his follower.

Starting Points

1. A strike, lockout, question of wages, etc., affecting the local community or of national significance.
2. An event such as an address by a capitalist or laboring man in the local church or community.
3. A sermon on the subject by the pastor.
4. An election involving the labor-capital issue.

5. The issuance of a social statement by some church [denomination] or group of churches.
6. The meeting of a body of laborers, such as the American Federation of Labor or of an employers' organization.
7. The passage of a law or court decision involving industrial questions.

Suggested Subprojects

1. Securing information by means of hearing addresses, reading books, interviews and observation trips, surveys, industrial life in the communities, etc.
2. Discussion of the facts obtained in this way.
3. Making an industrial survey of the community.
4. Corresponding with prominent labor-leaders, employers, and students of industrial problems to secure their views upon certain questions.
5. Arranging for social contacts with young people who are employed.
6. Writing letters of appreciation to those seeking to bring about industrial peace and justice, and of criticism to those doing the opposite.
7. Sending aid to the innocent sufferers of strikes, the families and children of laborers.
8. Observation trips to factories and offices and to meetings of laborers and capitalists.
9. Holding services of worship in connection with discussion and other meetings and with the entire church near the close of the project.

10. Holding a service in recognition of those who are working for industrial peace.
11. Conducting an industrial good-will week, with such events as an exhibit, a forum meeting for discussion, and a fellowship banquet.
12. Making a Christian's Industrial Creed as a summary of the thinking of the group.

Committees Suggested

1. An executive committee having general supervision of the project, arranging for the meetings with addresses and discussion, and for the observation trips, etc.
2. A committee on worship to have charge of the worship services suggested above.
3. A committee on correspondence to write the letters of appreciation or commendation and to present a tentative draft of the Christian's Industrial Creed for the group's discussion, revision, and adoption.
4. A committee to make a brief industrial survey of the community and to make two reports to the group.
5. A committee on reconciliation to make plans for the social contacts with employed young people, for the forum and the fellowship banquet.
6. A committee on education to plan and present the exhibit.
7. Special committees as needed.

Possible Schedule of Activities

1. Sunday: Talk and discussion: "Should the Church Be Concerned with Industrial Problems?"
   Midweek: Committee organization and work.
2. Sunday: Talk and discussion: "The Welfare Conditions of the Laborer."
   Midweek: Committee work and trip to observe factory or other place of work.
3. Sunday: Talk and discussion: "The Open and Closed Shop."
   Midweek: Committee work and visit to labor meeting.
4. Sunday: Talk and discussion: "The Mechanization of Industry."
   Midweek: Committee work and visit to meeting of employers.
5. Sunday: Talk and discussion: "The Regulation of Production."
   Midweek: Committee work and interviews.
6. Sunday: Talk and discussion: "Shall Labor Share in Management?"
   Midweek: Committee work and social for employed young people.
7. Sunday: Talk and discussion: "The Attitude of the Churches to Industrial Problems."
   Midweek: Committee work and interviews.
8. Sunday: First report of committee on survey of community: "What Is the Industrial Situation in Our Community?" Discussion.
   Midweek: Committee work and interviews.

9. Sunday: Second report of committee: "What Is the Christian Thing to Do about Industrial Conditions in Our Community?" Discussion.
   Midweek: Committee work and interviews.
10. Sunday: Round-table discussion: "What Should Our Group Do to Help Industrial Peace?"
   Midweek: Committee work.
11. Sunday: Report of committee on correspondence. Service of recognition: "Workers for Industrial Peace."
   Midweek: Industrial good-will week with exhibit, forum, and fellowship banquet.
12. Sunday: Presentation of tentative Christian's Industrial Creed. Discussion, revision, and adoption in final form.
   Midweek: Committee work.
13. Sunday: Service of worship with entire church in charge of young people. [At young people's meeting] review of the project.

Reference and Source Material

Babson, *Religion and Business.* Macmillan.

Committee on the War and the Religious Outlook, *The Church and Industrial Reconstruction.* Association Press.

Davis (editor), *Business and the Church.* Century Co.

Filene, *The Way Out.* Doubleday, Page & Co.

Heermance, *The Ethics of Business.* Harper & Bros.

Herring and Landis, *The Church and Social Relations.* Pilgrim Press.

Holt, *Christian Fellowship in Modern Industry* (pamphlet discussion course). Pilgrim Press.

Johnson and Holt, *Christian Ideals in Industry.* Abingdon Press.
Nash, *The Golden Rule in Business.* Revell.
Rauschenbusch, *Christianizing the Social Order.* Pilgrim Press.
Rockefeller, *The Personal Relation in Industry.* Boni and Liveright.
Denominational social service literature.

We believe that the social and spiritual ideals of Jesus translated into industry and economic relationships mean:

1. A reciprocity of service—that group interests, whether of labor or capital, must always be integrated with the welfare of society as a whole, and that society in its turn must insure justice to each group.

2. A frank abandonment of all efforts to secure something for nothing, and recognition that all ownership is a social trust involving Christian administration for the good of all and that the unlimited exercise of the right of private ownership is socially undesirable.

3. Abolishing child labor and establishing standards for the employment of minors which will insure maximum physical, intellectual and moral development.

4. Freedom from employment one day in seven, the eight-hour day as the present maximum for all industrial workers.

5. Providing safe and sanitary industrial conditions especially protecting women; adequate accident, sickness, and unemployment insurance, together with suitable provision for old age.

6. An effective national system of public employment bureaus to make possible the proper distribution of the labor forces of America.

7. That the first charge upon industry should be a minimum comfort wage and that all labor should give an honest day's work for an honest day's pay.

8. Adequate provision for impartial investigation and publicity, conciliation and arbitration in industrial disputes.

9. The right of labor to organize with representatives of its own choosing and, where able, to share in the management of industrial relations.

10. Encouragement of the organization of consumer's cooperatives for the more equitable distribution of the essentials of life.

11. The supremacy of the service, rather than the profit motive in the acquisition and use of property on the part of both labor and capital, and the most equitable division of the product of industry that can be devised.—From the *Congregational Statement of Social Ideals.*

A CHRISTIAN VIEW OF MONEY

Purpose

To lead young people to discover and apply the principles upon which a Christian should act with reference to the possession and use of money.

Need

The question of the stewardship of money has always been considered one for a religious-education program. But there are reasons why it is one to be faced more squarely than ever. The world was never wealthier than now; we earn and we spend vast sums, especially in America. Our entire civilization is based upon the commercial ideal; it dominates our amusements, it causes our wars, it begins and ends our conception of success. Many are wondering whether mankind is to finally master money or be mastered by it. We are not pessimistic for there is an increasing number of great business leaders who are setting the example of a higher view. We believe young people should face this question and that they can be trusted to follow "the high way" when they see its challenge.

Starting Points

1. An appeal for money for some worthy cause.
2. A gift by a Christian to some deserving institution or individual.
3. An appeal to invest money in a "get-rich-quick" enterprise or one which is based upon un-Christian principles.

4. Extravagant spending of money brought to the attention of young people.
5. The approach of the annual financial canvass of the church.
6. The death of some Christian steward.
7. The question raised as to whether money being given to charitable and needy causes has been earned in a Christian manner.
8. A visit to a building or other public gift made possible by consecrated money.
9. An article, sermon, or address upon the subject.

Suggested Subprojects

1. Securing information upon the theme by hearing addresses, interviewing adult friends, studying books and articles, etc.
2. Discussing such information at meetings of the group.
3. Holding services of worship at the regular group meetings and taking charge of one church service.
4. Making a *Christian Steward's Book* containing an account of the group's activities during the project, copies of addresses, pictures relating to the theme, a Code for the Christian Use of Money, etc.
5. Observation trips to stores, factories, banks, and like institutions to discover whether Christian or un-Christian principles are being followed in the conduct of money-making and exchange.
6. Observation trips to see various gifts made possible by the donation of Christian philanthropists.

7. Writing to Christian stewards to ask their views upon the question of stewardship.
8. Holding a worship service in appreciation of Christian stewards.
9. Formulating a Code for the Christian Use of Money.
10. Making individual pledges to the work of the church at the annual canvass.
11. Giving money as individuals or as a group to some worthy object.
12. Holding stereopticon lectures bearing upon themes of the project, such as those showing how Christian money has been used.
13. Conducting a stewardship campaign including the creation and display of posters, distributing stewardship literature, putting on an exhibit, taking charge of a church service, and the like.

Committees Suggested

1. A general or executive committee to have charge of the entire program of activities during the project.
2. A committee on worship to take the lead in all services of worship held by the group.
3. Guides (one or more) for each observation trip, preferably adults acquainted with the institution or scene visited.
4. A committee on records to make the book suggested above and to formulate the Code.
5. One or more committees to plan and carry out,

with the aid of all the members of the group, the stewardship campaign.

Possible Schedule of Activities

1. Sunday: Talk and discussion: "What Does a Christian's Money Represent?"
   Midweek: Committee organization and work.
2. Sunday: Talk and discussion: "Upon Which Principle Should a Christian Use His Money —The Pagan, the Pre-Christian (Tithing?), that of Jesus?"
   Midweek: Committee work.
3. Sunday: Talk and discussion: "Earning Money as a Christian."
   Midweek: Committee work and observation trip.
4. Sunday: Talk and discussion: "Spending Money as a Christian."
   Midweek: Committee work and observation trip.
5. Sunday: Talk and discussion: "Saving Money as a Christian."
   Midweek: Committee work and observation trip.
6. Sunday: Talk and discussion: "Investing Money as a Christian."
   Midweek: Committee work and observation trip.
7. Sunday: Talk and discussion: "Giving Money to Healing."
   Midweek: Committee work and observation trip to Christian hospital, or stereopticon lecture upon hospital work.
8. Sunday: Talk and discussion: "Giving Money to Education."
   Midweek: Committee work and observation trip to Christian school, or appropriate stereopticon lecture.

9. Sunday: Talk and discussion: "Giving Money to Social Welfare Work."
   Midweek: Committee work and observation trip to welfare institution, or appropriate stereopticon lecture.
10. Sunday: Talk and discussion: "Giving Money to Religious Enterprises."
   Midweek: Committee work and observation trip, or stereopticon lecture which is appropriate.
11. Sunday: Reports on letters from Christian stewards and service in appreciation of Christian stewards.
   Midweek: Committee work and making pledge to worthy enterprise.
12. Sunday: Report of committee on records of tentative Code for the Christian Use of Money. Discussion and adoption in final form.
   Midweek: Stewardship campaign and pledge to annual canvass.
13. Sunday: Service of worship with the church led by members of group. [At young people's meeting] discussion: "Reviewing Our Project."

Reference and Source Material

Bok, *Dollars Only.* Scribner's.
Brown, *Jesus' Teachings on the Use of Money.* Cokesbury Press.
Calkins, *A Man and His Money.* Abingdon Press.
Crawford, *The Call to Christian Stewardship.* Cokesbury Press.
Horton, *Out into Life,* chap. xxxi. Abingdon Press.

Kirkpatrick, *The Use of Money.* Bobbs-Merrill.
McConaughy, *Money the Acid Test.* Missionary Education Movement.
Ward, *Poverty and Wealth.* Methodist Book Concern.
Wilson, *The Christian and His Money Problems.* Doran.
Money Power (pamphlet). Association Press.
What Is the Christian View of Work and Wealth? Association Press.
See also, reports of church boards, educational and philanthropic organizations, etc.

Translating the ideals of Jesus into industry and economic relationships means: A frank abandonment of all efforts to secure something for nothing, and recognition that all ownership is a social trust involving Christian administration for the good of all and that the unlimited exercise of the right of private ownership is socially undesirable.—From the *Congregational Statement of Social Ideals.*

A study of the Christian use of wealth was presented at the Manchester, England, regional Copec conference in 1925, according to the *Christian Science Monitor* for August 6. Among the suggestions considered by the group making the study were a committee to recommend investments which would meet Christian standards, the creation of a public utility society, the foundation of a Copec trust "which would guarantee that the money invested in it would be well spent," etc. The group felt that none of these recommendations could be carried out without a Copec bank in order to "Christianize credit." If such a bank were to be established it would be necessary to observe four main principles: greater publicity for accounts; restriction of profits; control of the bank's policy by the shareholders; public oversight of officials.—*Information Service,* Federal Council of Churches.

A CHRISTIAN VIEW OF GOVERNMENT

Purpose

To assist young people to discover the attitude they should take as Christians toward their government and especially the ways in which they can make it more Christian.

Need

The meaning of Christian citizenship needs sharper definition. Church and state are wisely separated; it could not be otherwise in a democracy. But democracy provides for free expression of the convictions of all; and it is therefore right for one to take his religion into politics, if religion means anything. In view of the many highly organized forces seeking to influence young people in directions which are the opposite of Christian, it is the privilege and duty of religious educators to help them to discover the Christian way of expressing one's citizenship.

Starting Points

1. A national holiday, an election, or other event calling attention to the citizen's relation to his government.
2. An issue in which Christians are called upon to express their convictions, as in voting for or against an immoral candidate, the impending passage of a bad law, etc.
3. A failure to enforce the law of the land.

4. The question as to the relation of Church and State.
5. An article, address, sermon, or debate concerned with the problems of Christian citizenship.
6. An event which brings an outstanding Christian statesman into prominence, such as his visit to the community, a statement he has made, or his death.
7. An issue which raises the question of loyalty to one's own government as over against another when a moral issue is involved.

Suggested Subprojects

1. Seeking information by means of book study, interviews, hearing addresses, etc.
2. Holding meetings for group discussion to exchange and clarify ideas presented.
3. Meetings for worship in connection with the above activites.
4. Visits to government buildings and interviews with government officials.
5. Planning and conducting a service in appreciation and recognition of the services of Christian officials.
6. Sending commendations to meritorious officials and protests to those neglecting their duty.
7. Taking charge of a regular church service and expressing the convictions of the group upon the theme of the project.
8. Keeping a record of the project, for the use of the

group and others, under the title *The Christian Citizen's Book.*

Committees Suggested

1. A committee to have general oversight of the program, consisting of the president, the pastor, the group counselor, and chairman of committees. Also to arrange for the visits and interviews.
2. One or more committees on worship to have charge of (*a*) the regular services, (*b*) the service in recognition of Christian officials, and (*c*) the service with the church.
3. Committees to prepare statements of commendation and protest as needed and take other actions which the group think advisable.
4. A committee to keep the records and make *The Christian Citizen's Book.*

Possible Schedule of Activities

1. Sunday: Talk and discussion: "The Purposes of Government."
   Midweek: Committee organization and work.
2. Sunday: Talk and discussion: "The Democratic Ideal in Government."
   Midweek: Committee work, visits, and interviews.
3. Sunday: Talk and discussion: "Appreciating Our Citizenship."
   Midweek: Committee work, visits, and interviews.
4. Sunday: Talk and discussion: "Facing Citizenship Responsibilities."
   Midweek: Committee work, visits, and interviews.

5. Sunday: Talk and discussion: "Present-Day Weaknesses in American Government, I. Laxity of Law Enforcement."
   Midweek: Committee work, visits, and interviews.
6. Sunday: Talk and discussion: "Present-Day Weaknesses in American Government, II. Failure to Vote."
   Midweek: Committee work, visits, and interviews.
7. Sunday: Talk and discussion: "Present-Day Weaknesses in American Government, III. Professional Office-Seeking."
   Midweek: Committee work, visits, and interviews.
8. Sunday: Talk and discussion: "The Church and Politics."
   Midweek: Committee work, visits, and interviews.
9. Sunday: Talk and discussion: "Some New Ideals and Standards for America."
   Midweek: Committee work, visits, and interviews.
10. Sunday: Talk and discussion: "Our Government's Relations with Other Governments."
    Midweek: Committee work, visits, and interviews.
11. Sunday: Report of committees on commendations and protests; a service of appreciation and recognition of Christian officials.
    Midweek: Committee work.
12. Sunday: Tentative summary of thinking of group thus far, under heading: "What Christian Young People Can Do to Help," by committee keeping the records. Group discussion of summary.
    Midweek: Committee work.

13. Sunday: Church service led by the young people. [At final session of the group] testimony meeting: "What Lessons Have We Gained from This Project?"

Reference and Source Material

Athearn, *Interchurch Government.* Century Co.

Cadman, *Christianity and the State.* Macmillan.

Coe, "Religious Education and Political Conscience," *Religious Education,* XVII, 430–35.

Curry, *Facing Student Problems,* Studies XV–XX. Association Press.

Davis, *International Aspects of Christianity.* Association Press.

Davis and Chamberlin, *Christian Fellowship among the Nations.* Pilgrim Press.

Fleming, *Marks of a World Christian.* Association Press.

Page, *Was Jesus a Patriot?* (pamphlet). Association Press.

Lane, *America and the New World State.* G. P. Putnam's Sons.

Shaver, *A Christian's Patriotism.* University of Chicago Press.

The question, "What is the government of the United States?" is asked all too rarely. Anyone who puts that searching query to himself and earnestly seeks the answer will soon develop a critical attitude respecting his government, which is one of the most desirable elements of good citizenship. We are apt to regard the state as sacrosanct. At best it is a clumsy contrivance for executing the common will. "History," says Sir Arthur Helps, "is chiefly a record of the failures of government." He who unquestioningly supports his government under any and every circumstance is not fit for membership in a community whose government

is supposed to draw its strength and purpose from free inquiry and discussion. In this, as in so many questions of political conduct, Abraham Lincoln furnishes an example. His attitude towards the government was far from uncritical. He did not hesitate to assail the Supreme Court when he thought its decision unsound, or to condemn the policy of the country in time of war when he thought it unjust. We should do well to take to heart both the example of Lincoln and the words of Thoreau: "Let every man make known what kind of government would command his respect, and that will be one step toward obtaining it." The ways by which we can make known the kind of government we want are humble, but not ineffective. We can vote, we can talk to our friends, we can write to the press and to our Congressmen, we can inculcate in our children a discriminating patriotism, and we can adopt as our motto, not the slogan printed daily by a great Chicago newspaper, "My country, right or wrong," but the words, "To right my country when it's wrong, but not to wrong it when it's right."—Edward E. Curtis, "What Is the Government of the United States?" *The Adult Bible Class Magazine,* December, 1926. Copyright The Pilgrim Press. Used by permission.

CHRISTIAN SEX RELATIONS

Purpose

To help young people discover and understand the important facts with regard to the sex instinct, and to guide them in expressing it on a Christian plane.

Need

Psychologists are agreed that one of the most, if not *the* most powerful instinct is that of sex. Its proper expression has always been a difficult problem, partly because of ignorance and partly because of the complications of low social ideals in other phases of life. But with the growth of scientific knowledge in the fields of biology and psychology, with the new status of woman, and the increase of democracy, the ideals of sex relations have been greatly upset. The old appeals to fear and medieval chivalry are no longer effective. But in their place there must be discovered and applied new principles of a positive and constructive nature to provide for the highest Christian relations between young people of opposite sexes.

Starting Points

1. Questions raised in the young people's group as to the propriety of certain popular relations now discussed, as petting, unchaperoned parties, etc.
2. An unfortunate scandal which has taken place in the community because of disregard of sex con-

ventions or been brought to the attention of the community because of its prevalence elsewhere.

3. An article or book discussing the subject.
4. The pronouncements of some conference of young people upon the question of sex relations.
5. General interest discovered by the leader in personal conference with the members of the group.

Suggested Subprojects

1. Acquiring information by means of book study, hearing speakers, stereopticon lectures, personal interviews, etc.
2. Meetings for discussion of facts discovered in any of the foregoing ways.
3. Meetings for worship in connection with regular discussions and upon special occasions.
4. Holding personal interviews with specialists and counselors provided.
5. Attending special stereopticon and other lectures provided by those particularly qualified in this field.
6. Observation trips to hospitals, asylums, courts, etc., to note the effects of un-Christian sex expression.
7. Collecting articles, clippings, and material in other forms for a source book to be placed in the church library.
8. Making a Code of Christian Sex Relations as a summary of the group's thinking upon the problems discussed.

9. Conducting a campaign of education to set before other young people of the community higher ideals of sex relations, using such means as lectures, distribution of literature, an exhibit, a conference, etc.

Committees Suggested

1. A general executive committee to have charge of the entire program, including the group's officers and counselor.
2. A committee on records to gather material and act as a findings committee. Also to prepare a tentative draft of the Code.
3. A committee to have general oversight of the educational campaign and to appoint necessary subcommittees.
4. A number of competent guides for the observation trips, and other adult associates, to act as personal advisers, give stereopticon and other lectures, etc.

Possible Schedule of Activities

1. Sunday: Talk by adult counselor: "The Sex Instinct and the Problems Involved in Its Expression."
   Midweek: Committee organization and work.
2. Sunday: Talk and discussion: "What Are the Christian Principles of Sex Expression?"
   Midweek: Committee work and interviews.

3. Sunday (Separate meetings of young men and young women): Addresses and discussion of theme: "New Factors in Sex Expression and Control, I. The Growing Freedom of Woman."
   Midweek: Committee work, observation trips, and interviews.
4. Sunday (Separate meetings): Addresses and discussion of theme: "New Factors in Sex Expression and Control, II. Increasing Knowledge of the Prevention of Social Diseases and of the Methods of Voluntary Parenthood."
   Midweek: Committee work, observation trips, and interviews.
5. Sunday (Separate meetings): Addresses and discussion of theme: "Physical Problems Due to Sex Instinct."
   Midweek: Committee work, observation trips, and interviews. Appropriate stereopticon lecture.
6. Sunday (Separate meetings): Addresses and discussion of theme: "Mental Problems Due to Sex Instinct."
   Midweek: Committee work, observation trips, and interviews. Appropriate stereopticon lecture.
7. Sunday (Separate meetings): Addresses and discussion of theme: "Sex Relations, Marriage, and Home Life."
   Midweek: Committee work, observation trips, and interviews. Appropriate stereopticon lecture.

8. Sunday (Separate meetings): Addresses and discussion of theme: "A Practical Program of Christian Sex Relations."
   Midweek: Committee work and interviews.
9.–11. Sunday (Joint meetings): Review and exchange of opinions upon problems discussed at previous separate meetings.
   Midweek: Committee work and interviews.
12. Sunday (Joint meeting): Report of tentative draft of A Christian's Code of Sex Relations. Discussion, revision, and adoption in final form.
   Midweek: Committee work and education campaign.
13. Sunday: A service of worship with the church using material discussed in group meetings. [At young people's group meeting] review of project.

Reference and Source Material

Chicago Association for Child Study and Parental Education, *Intelligent Parenthood* (a symposium). University of Chicago Press.

Cocks, *Engagement and Marriage.* Association Press.

Coutts, *The Church and the Sex Question.* Doran.

Curry, *Facing Student Problems,* Study III. Association Press.

Exner, *The Question of Petting* (pamphlet). Association Press.

Exner, *The Rational Sex Life for Men.* Association Press.

Galloway, *Sex and Life.* Association Press.

Gray, *Men, Women and God.* Doran.

Hall, *Developing into Manhood.* Association Press.

Hall, *Reproduction and Sex Hygiene.* Association Press.
Margold, *Sex Freedom and Control.* University of Chicago Press.
Moore, *Keeping in Condition.* Association Press.
Royden, *Sex and Common Sense.* G. P. Putnam's Sons.
See also, literature obtainable from local Y.M.C.A. and Y.W.C.A. and that published by the American Social Hygiene Association, 370 Seventh Avenue, New York City.

I believe that a feeling of affection for a member of the opposite sex is a natural and healthy thing, as long as it is kept within reasonable bounds. But I further believe, that such a feeling should not stand in the way of acquaintanceship and companionship with other girls whose personalities may be worth cultivating.

I believe that every fellow owes it to himself to endeavor to the best of his ability to turn the conversation and activities of himself and of the girl with whom he is associated into more intellectual channels than are customarily followed.

It is my belief and creed that every Christian gentleman should keep his mind in respect for the purity of womanhood.

I believe that no girl is so low morally that she should not be treated with courtesy and thoughtfulness, and I further believe that the moral laxity of any girl can be aided most by an attitude of respect from a young man.

I believe that any young man who permits himself an unwholesome freedom with any girl, whether she be innocent or not, is a moral and physical coward and unworthy of my respect or friendship.

I believe that reading and discussion may be employed in such cases with as great pleasure as dancing or petting.

And lastly, I believe that no Christian gentleman drinks with or before a girl, nor does he exert any bad influence over her life voluntarily.—Code made by class of boys at a young people's summer conference.

A CHRISTIAN'S LIFE-PARTNERSHIP

Purpose

To help young people think seriously upon the subject of marriage, to face some of its problems and seek to discover how these may be met, from the standpoint of Christian principles and ideals.

Need

There is probably no question to which the average young person gives more thought than to the choice of a life-partner. There is no question which has received as little attention as this in the program of religious education, although theoretically we recognize its importance. In attempting to remedy the problem of broken homes, we give ten times as much thought to the question of divorce in legal procedure and in public discussion as we do to the marriage question. Is it not time to begin at the right end and educate for the marriage relationship in constructive fashion?

Starting Points

1. An unfortunate marriage, a divorce, or other home tragedy (either local or distant) which calls the question up for discussion.
2. A discussion of the general subject of divorce or marriage raised in the local church or community.
3. The approaching marriage of some member or members of the young people's group.

4. An article upon the subject in the newspapers or magazines.
5. A visit to a court, hospital, or other institution where the tragic results of unhappy marriages are revealed.
6. The general interest of the members of the group as manifest in conversations among themselves or with their leader.
7. Questions raised, articles read, stories told, or other situations set forth by the leader to start thinking upon the subject.

Suggested Subprojects

1. Searching for information by reading books and magazines, hearing addresses, interviewing older friends, visiting institutions, attending stereopticon lectures, etc.
2. Meetings for group discussion of information received.
3. Meetings for worship in connection with hearing addresses and holding discussions.
4. Personal and small group interviews with those specially qualified to give help.
5. Visits to such places as the license bureau, courts, hospitals, asylums, orphanages, etc. [Sexes together or separate, according to local conditions.]
6. Stereopticon lecture on social hygiene or other relevant subject.
7. Creating a model marriage ceremony to be used by Christian young people.

8. Making a group book with some such title as *A Christian's Life Partnership,* containing a record of the activities of the group, an account of talks delivered, excerpts from source material used, pictures bearing on the theme, A Christian's Marriage Code, and a model marriage ceremony.
9. A service of worship with the entire church in which the conclusions arrived at by the young people are shared with others.

Committees Suggested

1. An executive committee consisting of the president, vice-president, treasurer, secretary, and counselor of the group. Their task to plan the general program including speakers, interviews, visits, etc.
2. A committee on worship to take charge of the regular services and to plan the service with the church.
3. A committee on records and findings, with the secretary as chairman, to keep the accounts of activities, to preserve material used, to make a tentative form of the Marriage Code, and to include copies of all these and other relevant materials in the book suggested above.
4. A committee to work upon the model marriage ceremony.

Possible Schedule of Activities

1. Sunday: Talk by specially qualified person: "Life's Greatest Contract."
   Midweek: Committee organization and work.

2. Sunday: Talk: "Changed Economic Conditions and Marriage."
   Midweek: Committee work, observation trips, and interviews.
3. Sunday: Talk: "Woman's New Freedom and Marriage."
   Midweek: Committee work, observation trips, and interviews.
4. Sunday (Separate meetings of young men and young women): First talk in series on the prerequisites of a happy marriage: "Agreement as to the Purpose of Marriage."
   Midweek: Committee work, observation trips, and interviews.
5. Sunday (Separate meetings): Second talk in series: "Thorough Acquaintanceship."
   Midweek: Committee work, observation trips, and interviews.
6. Sunday (Separate meetings): Third talk in series: "An Attitude of Partnership."
   Midweek: Committee work, observation trips, and interviews.
7. Sunday (Separate meetings): Fourth talk in series: "A Spirit of Discovery."
   Midweek: Committee work, observation trips, and interviews.
8. Sunday (Separate meetings): A group symposium based on individual statements prepared in advance and discussed in the meeting: "My Ideal Life-Partner."
   Midweek: Committee work and stereopticon lecture.

9. Sunday (Joint meeting of young men and young women): Discussion of each group's symposium and problems raised.
   Midweek: Committee work.
10. Sunday (Joint meeting): Discussion of previous week continued.
   Midweek: Committee work.
11. Sunday (Joint meeting): Discussion of previous week continued.
   Midweek: Committee work.
12. Sunday (Joint meeting): Presentation and discussion of report of Findings Committee on "A Christian's Marriage Code."
   Midweek: Committee work.
13. Sunday: Round-table discussion: "What I Have Learned from This Project." A service of worship with the entire church in charge of the young people. Theme: "A Christian's Life Partnership."

Reference and Source Material

Beaven, A. W., *The Fine Art of Living Together.* Doran.
Chicago Association for Child Study and Parental Education, *Intelligent Parenthood* (a symposium). University of Chicago Press.
Cocks, *Engagement and Marriage.* Association Press.
Edson, *Choosing a Home Partner* (pamphlet). Association Press.
Gray, *Men, Women and God.* Association Press.
Horton, *Out into Life,* chap. xxix. Abingdon Press.
Martin, *The Modern Ideal of Marriage.* Appleton.
Popenoe, *Modern Marriage.* Macmillan.
Royden, *Sex and Common Sense.* G. P. Putnam's Sons.

PRAYER FOR ALL TRUE LOVERS

We invoke thy gentlest blessings, our Father, on all true lovers. We praise thee for the great longing that draws the soul of man and maid together and bids them leave all the dear bonds of the past to cleave to one another. We thank thee for the revealing power of love which divines in the one beloved the mystic beauty and glory of humanity. We thank thee for the transfiguring power of love which ripens and ennobles our nature, calling forth the hidden stores of tenderness and strength and overcoming the selfishness of youth by the passion of self-surrender.

We pray thee to make their love strong, holy, and deathless, that no misunderstandings may fray the bond, and no gray disenchantment of the years may have power to quench the heavenly light that now glows in them. May they early gain wisdom to discern the true values of life, and may no tyranny of fashion and no glamour of cheaper joys filch from them the wholesome peace and inward satisfaction which only loyal love can give.

Grant them with sober eyes to look beyond these sweet days of friendship to the generations yet to come, and to realize that the home for which they long will be part of the sacred tissue of the body of humanity in which thou art to dwell, that so they may reverence themselves and drink the cup of joy with awe.—Rauschenbusch, *Prayers of the Social Awakening*, pp. 94–95. Copyright The Pilgrim Press. Used by permission.

A CHRISTIAN VIEW OF HOME-MAKING

Purpose

To help young people see the home in its relation to other social institutions, to understand the present-day problems of home life, and to learn what a Christian's attitude should be toward them.

Need

There is no doubt that the home is at present a "drifting" institution. Economic and social factors have caused great changes to home life even within the memory of those now living. What the future is to be no one quite knows. All this is not only confusing to young people but, lacking a picture of things as they were before these changes took place, it is hard for them to understand that possibly the present tendencies are not ultimate. If the home is the primary training unit for the larger family, the kingdom of God, some work must be done to reconstruct it. If the home is based upon permanent human tendencies, how can these be given reasonable opportunity for expression to prevent the present drifting condition? Surely this problem needs careful study from the Christian angle by young people who are exposed to views upon it from so many directions that are not Christian.

Starting Points

1. Events or accounts of events calling attention to the weakness of the present home life such as di-

vorce, juvenile delinquency, or dependency, increase of institutions taking over the home's work, etc.

2. A sermon or address upon the subject.
3. A book or article discussing the problems of the present-day home.
4. A visit to, or information about, the ideal home life of a particular family.
5. Questions raised by the young people regarding marriage, owning a home, relations of parents and children, and the like.

Suggested Subprojects

1. Securing information by hearing addresses, reading, observing, holding interviews, seeing stereopticon or moving pictures, etc.
2. Holding meetings for discussing information brought to the group in these ways.
3. Holding meetings for worship in connection with these discussions and with the entire church.
4. Taking observation trips to orphanages, asylums, reformatories, juvenile courts, factories, etc., to see effects of bad home life.
5. Writing letters of appreciation to those who are paying much attention to home-building.
6. Holding interviews with Christian home-makers.
7. Making a model of a home and presenting it as a gift (with a simple explanation of fact that it is a home rather than a house) to a group of young children.

8. Preparing and putting on a home-builders' pageant.
9. Conducting an educational campaign setting forth information on the question of home life, using the above pageant, posters, charts, stereopticon lectures, exhibit, and other means.
10. Holding a home-builders' banquet with the parents of the members of the group.
11. Preparing a summary of the thinking of the group in the form of a Home-Builders' Creed.

Committees Suggested

1. An executive and program committee to have general oversight of the total program.
2. A committee on findings to record the progress of the project and make a tentative draft of the Home-Builders' Creed.
3. A committee on worship.
4. A committee to make the model home.
5. An education committee with subcommittees as needed.
6. A banquet committee.

Possible Schedule of Activities

1. Sunday: Talk: "The Home as the Unit of a Christian Society."
   Midweek: Committee organization and work.
2. Sunday: Talk: "Economic Factors Making for the Breakdown of the Home."
   Midweek: Committee work and observation trip.
3. Sunday: Talk: "Social Factors Making for the Breakdown of the Home."
   Midweek: Committee work and observation trip.

4. Sunday: Talk: "Educational and Religious Factors Making for the Breakdown of the Home."
   Midweek: Committee work and observation trip.
5. Sunday: Talk: "The Obligations of a Home-Builder."
   Midweek: Committee work and stereopticon lecture or moving picture.
6. Sunday: Talk: "The Satisfactions of a Home-Builder."
   Midweek: Committee work and interviews.
7. Sunday: Talk: "Copartnership in Home-Building."
   Midweek: Committee work and interviews.
8. Sunday: Talk: "Democracy in the Home."
   Midweek: Committee work and interviews.
9. Sunday: Talk and discussion: "What the Church Can Do to Strengthen the Home."
   Midweek: Committee work and interviews.
10. Sunday: Discussion of previous Sunday continued.
    Midweek: Committee work and interviews.
11. Sunday: Discussion of previous Sunday continued.
    Midweek: Educational campaign, including poster and other exhibits; pageant and presentation of model home to younger children.
12. Sunday: Presentation and discussion of findings committee's draft of the Home-Builders' Creed. Revision and adoption. Forwarding of letters of commendation to those whom the group selects as particularly successful home-builders.
    Midweek: The home-builders' banquet.

13. Sunday: A service of worship with the entire church in charge of the young people's group. [At young people's meeting] round-table discussion: "Our Project in Review."

Reference and Source Material

American Home Series (pamphlets). Abingdon Press.
Baker, *Parenthood and Child Nurture.* Macmillan.
Beaven, A. W., *The Fine Art of Living Together.* Doran.
Chicago Association for Child Study and Parent Education, *Intelligent Parenthood* (a symposium). University of Chicago Press.
Cope, *Religious Education in the Family.* University of Chicago Press.
Cope, *Parent and Child.* Doran.
Edson, *Choosing a Home Partner* (pamphlet). Association Press.
Groves, *The Drifting Home.* Houghton Mifflin Co.
Horton, *Out into Life,* chap. xxix. Abingdon Press.
Moxcey, *Parents and Their Children.* Abingdon Press.
Weigle, *The Training of Children in the Christian Family.* Pilgrim Press.
Yarrow, *Christian Fellowship in the Family* (discussion course). Pilgrim Press.

Home making is an experience for which young people should be given training just as they are for any other vocation, is the belief of Rev. Lawrence A. Wilson, pastor of the Mission Hills Church of San Diego, Calif., and he backed up his conviction last fall by offering the young people of his church an opportunity to secure such training. Two groups were formed, one for young men under the leadership of Mr.

Wilson and the other for young women led by Mrs. Wilson.

In announcing the course of training Mr. Wilson said: "Marriage is the most important event in the whole career of either man or woman and it must not be left so largely to caprice and chance. Success in any calling in life is very largely dependent on a successful marriage.

"The pastor of a family church," he added further, "is particularly well situated to observe the problems and pitfalls which beset young married couples. Most marital unhappiness is due to lack of delicacy of understanding rather than to wanton misconduct. If friendly counsel had been given in time not nearly so many marriages would go on the rocks."

The following topics were typical of what the young people talked about: "At What Financial Status Can a Couple Safely Start?" "How Far Does Money Count?" "The Deepest Basis for Attraction," "The Best Chaperone," "The Manly Virtues," and "Modern Enemies of the Home."—*Adult Bible Class Magazine*, February, 1927. Copyright The Prigrim Press. Used by permission.

A CHRISTIAN'S FRIENDSHIPS

Purpose

To lead young people to enrich their present conception of the meaning of the term "Christian friendship" and to widen and intensify its application to present-day individual and social problems.

Need

The subject of friendship as one for discussion and other treatment by groups of young people is age old, and one might say very trite. In spite of this, however, it is ever new and needs constant reinterpretation. The gradual passing of limited circles of loyalty into wider areas, the growth of democracy, the geographical shrinking of the globe, the substitution of love for charity—all these have a direct bearing upon the demand for a richer and more Christian conception of friendship, which it is the purpose of a plan of the following character to develop.

Starting Points

1. An event of local or wider significance which calls attention to the subject of friendship and its importance.
2. The birth anniversary, death, or other event connected with the life of some outstanding "friend-of-man."
3. A biblical study of friendship.

4. A sermon, address, article, or book upon the subject.
5. The raising of the question of international or interracial friendships, particularly at times when strains are being placed upon these.

Suggested Subprojects

1. The gathering of information by such means as reading, hearing speakers, holding interviews, receiving reports of special investigations, etc.
2. Meetings for discussing the facts presented in the foregoing ways.
3. Meetings for purposes of worship, in close connection with meetings held for the foregoing purposes and also at special times.
4. Making special studies and investigations as to particular individuals and groups of individuals who need to be befriended, such as those suggested below.
5. Undertaking definite activities of helpfulness in the true friendship spirit for these individuals and groups and reporting upon them, such as writing letters, expressing personal encouragement, defense in the time of criticism, etc.
6. Holding a friendship banquet at which friends outside the inner circle are invited (See Matt. 5:46; Luke 14:12–14).
7. Holding a service of worship with the entire church and sharing the group's experiences with the membership.

8. Holding a special service of consecration at the conclusion of the project.
9. Making a Code of Christian Friendship as a summary of the group's thinking and as guiding principles for future conduct.

Committees Suggested

1. A general and executive committee to have oversight and direction of the entire program, composed of the group's officers and their counselor.
2. Committees on worship: (*a*) to plan and conduct services at the regular Sunday programs, (*b*) to plan the church service mentioned in the foregoing, and (*c*) to arrange for the consecration service. Portions of the work of committee (*a*) may be taken by those who make the study reports at the particular meetings.
3. Committees (composed of one or more persons) each to make a special study of one of eight types of persons, with whom young people come in contact and with whom friendship seems difficult, with the purpose of discovering just how Christian friendship may best be expressed toward them. Such types may be (*a*) the queer person, (*b*) the selfish person, (*c*) the forward person, (*d*) the timid person, (*e*) the untidy person, (*f*) the individual who is physically handicapped, (*g*) the one who is poor, and (*h*) the one who is rich.
4. A committee on findings to keep an account of the progress of the project and make a tentative

draft of the Code of Christian Friendship suggested.

Possible Schedule of Activities

1. Sunday: Opening talk and discussion: "Christian Friendship and Its Problems." Group organization and appointment of committees.
   Midweek: Committee organization and work.
2. Sunday: Talk and discussion: "The Bible and Christian Friendship."
   Midweek: Committee work.
3. Sunday: Talk and discussion: "The Duties and Responsibilities of Friendship."
   Midweek: Committee work.
4. Sunday: Talk and discussion: "The Privileges and Joys of Friendship."
   Midweek: Committee work.
5. Sunday: Report and discussion of investigations of committees (*a*) and (*b*).
   Midweek: Committee work and especially acts friendliness toward types of persons discussed at previous Sunday meeting.
6. Sunday: Report and discussion of investigations of committees (*c*) and (*d*).
   Midweek: Committee work and especially acts of friendliness toward persons discussed at two previous Sunday meetings.
7. Sunday: Report and discussion of investigations of committees (*e*) and (*f*).
   Midweek: Committee work and especially acts of friendliness toward types of persons discussed at three previous Sunday meetings.

8. Sunday: Report and discussion of investigations of committees (*g*) and (*h*).
   Midweek: Committee work and especially acts of friendliness toward types of persons discussed at four previous Sunday meetings.
9. Sunday: Talk and discussion: "The Inner Circle of Friendship." Reports of progress in acts of friendliness.
   Midweek: Committee work and acts of friendliness continued.
10. Sunday: Talk and discussion: "World-Friendship." Reports of progress in acts of friendliness.
   Midweek: Committee work and acts of friendliness continued.
11. Sunday: Talk and discussion: "Some Outstanding Friends of Humanity." Reports of progress in acts of friendliness.
   Midweek: Committee work and acts of friendliness continued. Friendship banquet.
12. Sunday: Report of findings committee and adoption of a Code of Christian Friendship.
   Midweek: Committee work and acts of friendliness continued.
13. Sunday: A service of worship at the church hour in charge of the young people. Theme: "A Christian's Friendships." [At young people's group meeting] a consecration service.

Reference and Source Material

Black, *Friendship.* Revell.

Fiske, *Jesus' Ideals of Living,* chaps. xxviii–xxxii. Abingdon Press.

Harris, *Campaign of Friendship* (pamphlet). Association Press.
Hunting, *A Life of Christ for Young People,* chap. vii. Minton, Balch & Co.
Lobingier, *Projects in World-Friendship.* University of Chicago Press.
Morris and Adams, *A Little Book of Friendship.* George Sully & Co.
Morris and Adams, *The Book of Friendship Verse.* George Sully & Co.
Moxcey, *Girlhood and Character* (see "Friendship" in Index). Abingdon Press.
Stewart-Wright, *The Practise of Friendship.* Association Press.
Weston, *Jesus and the Problems of Life,* chaps. vii and viii. Pilgrim Press.

Let me live in my house by the side of the road,
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish,—so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend to man.

—Sam Walter Foss

When a man ain't got a cent, an' he's feelin' kind o' blue,
And the clouds hang dark and heavy, an' won't let the sunshine through,
It's a great thing, oh my brethren, for a feller just to lay
His hand upon your shoulder in a friendly sort of way.

It makes a man feel curious; it makes the tear-drops start,
An' you sort o' feel a flutter in the region of your heart.

You can't look up and meet his eyes; you don't know what
to say,
When his hand is on your shoulder in a friendly sort of way.

Oh, the world's a curious compound, with its honey and its
gall,
With its cares and bitter crosses; but a good world, after all.
An' a good God must have made it—leastways, that's what
I say,
When a hand rests on my shoulder in a friendly sort of way.

—James Whitcomb Riley

A CHRISTIAN'S ATTITUDE TOWARD WAR

Purpose

To help young people discover what their attitude should be toward war and how they may work for the establishment of world-peace.

Need

No question is causing more thinking among the older generation than that of war. Upon no question have the more radical of the younger generation taken so definite a stand of opposition. It would seem that here is the problem which must be grappled with next, if the world is to move forward. No program of Christian education can very well be called such that does not face it. The larger the number of groups seeking a Christian solution, and the more intensively they attack it, the sooner a final answer wil be found.

Starting Points

1. The breaking out of a war in some section of the earth, the signing of a treaty, a dispute likely to lead to war, etc.
2. A book, article, sermon, or address upon the subject.
3. A Bible-study course in which the question is raised.
4. An appeal from some Christian organization to help bring about peace and world-friendship.

5. An accusation made against the ideals of the youth of the present generation.
6. A step taken by other groups of young people in opposition to military training, signing a pacifist pledge, voting for the World Court or League of Nations, etc.

Suggested Subprojects

1. Securing information by reading, hearing addresses, or other means.
2. Holding discussions in connection with the presentation of such information.
3. Framing peace resolutions and petitioning lawmakers to vote in behalf of peace legislation.
4. Expressing protests of actions and speeches which encourage militarism.
5. Carrying on a "Peace-Education Week" to interest, inform and enlist others in the cause of world-peace.
6. Holding a peace exhibit as a part of such a program.
7. Making a peace pageant and presenting it as an aid to peace.
8. Holding worship services in connection with the regular meetings, a special recognition and memorial service for peacemakers, and a special service with the entire church.
9. Gathering clippings, making lists of readings, preserving information used, etc., for a *War-and-Peace Source Book.*

10. Assisting peace organizations in whatever way is practicable and timely.

Committees Suggested

1. An executive committee to have general oversight of the project.
2. A committee on worship to have charge of the regular and special worship services.
3. A committee to plan, write, drill and present the pageant.
4. A committee to prepare the exhibit.
5. A committee to frame resolutions and petitions and have charge of correspondence.
6. A findings committee to make the source book and prepare a summary of the thinking of the group for presentation and discussion at one of the closing meetings of the group.
7. Special committees to undertake such other activities as may be decided upon.

Possible Schedule of Activities

1. Sunday: Talk and discussion: "The Problem of Peace and War."
   Midweek Committee organization and planning.
2. Sunday: Talk and discussion: "The Costs of War."
   Midweek: Committee work.
3. Sunday: Talk and discussion: "Obstacles to Peace, I. Racial Antagonism."
   Midweek: Committee work.
4. Sunday: Talk and discussion: "Obstacles to Peace, II. Commercial Rivalry."
   Midweek: Committee work.

5. Sunday: Talk and discussion: "Obstacles to Peace, III. An Un-Christian and False Psychology [human nature cannot be modified]."
   Midweek: Committee work.
6. Sunday: Talk and discussion: "Securing Peace, I. Through Scientific Investigation of the Causes of War."
   Midweek: Committee work.
7. Sunday: Talk and discussion: "Securing Peace, II. Through Educating for Peace."
   Midweek: Committee work.
8. Sunday: Talk and discussion: "Securing Peace, III. Through a Machinery for Peace."
   Midweek: Committee work.
9. Sunday: A memorial and recognition service: "Honoring the Peacemakers of Past and Present."
   Midweek: Committee work.
10. Sunday: Talk and discussion: "What Other Young People Are Doing to Help World-Peace."
    Midweek: Committee work.
11. Sunday: Discussion: "What We Can Do to Help World-Peace."
    Midweek: Committee work.
12. Sunday: Report of findings committee of summary of thinking thus far, under the heading: "A Christian's Attitude toward War." Discussion.
    Midweek: Peace-Education Week. Peace exhibit and peace pageant. Committee work.

13. Sunday: Service of worship with the entire church in charge of the young people. [At young people's meeting] a review of the project.

Reference and Source Material

Adams, *A World Outlook* (a pamphlet discussion course). Published by the author at 19 S. LaSalle Street, Chicago.

Davis and Chamberlin, *Christian Fellowship among the Nations* (a pamphlet discussion course). Pilgrim Press.

Eddy, *Everybody's World.* Association Press.

Fleming, *Marks of a World Christian.* Association Press.

Gibbs, *Now It Can Be Told.* Harper & Co.

Gulick, *The Christian Crusade for a Warless World.* Macmillan.

Hodgkin, *The Christian Revolution.* Doran.

Irwin, *The Next War.* Dutton.

Morrison, *The Outlawry of War.* Willett, Clark & Co.

Page, *War: Its Causes, Consequences and Cure.* Doran.

Pamphlet literature from the National Council for the Prevention of War, 532 Seventeenth Street, N.W., Washington, D.C., and the World Alliance for Friendship through the Churches, 70 Fifth Avenue, New York City.

We cannot reconcile Jesus Christ and war—that is the essence of the matter. That is the challenge which today should stir the conscience of Christendom. War is the most collossal and ruinous social sin that afflicts mankind; it is utterly and irremediably unchristian; in its total method and effect it means everything that Jesus did not mean and it means nothing that He did mean; it is a more blatant denial of every Christian doctrine about God and man than all the

theoretical atheists on earth ever could devise. It would be worth while, would it not, to see the Christian Church claim as her own this greatest moral issue of our time, to see her lift once more, as in our fathers' days, a clear standard against the paganism of this present world and, refusing to hold her conscience at the beck and call of belligerent states, put the Kingdom of God above nationalism and call the world to peace? That would not be the denial of patriotism but its apotheosis.

Here today, as an American, under this high and hospitable roof, I cannot speak for my government, but both as an American and as a Christian I do speak for millions of my fellow citizens in wishing your great work, in which we believe, for which we pray, our absence from which we painfully regret, the eminent success which it deserves. We work in many ways for the same end—a world organized for peace. Never was an end better worth working for. The alternative is the most appalling catastrophe mankind has ever faced. Like gravitation in the physical realm, the law of the Lord in the moral realm bends for no man and no nation: "All they that take the sword shall perish with the sword."—Harry Emerson Fosdick, in a sermon entitled "A Christian Conscience About War," delivered at the League of Nations Assembly Service, September 13, 1925.

THE IDEAL COMPANIONSHIP (WORSHIP)

Purpose

To guide young people in discovering the methods and spirit of true Christian worship.

Need

Christian young people do appreciate worship, provided it can be real and mean something to them. The average church has neglected worship in favor of preaching and instruction. The young people's societies which sprang up with power a generation ago were primarily worshipful in character, but have shifted their emphasis to hearing talks and holding discussion meetings. There is now a revival of interest in worship, a realization of its key place in Christian living. Better methods are being suggested and should be utilized. But even these must be subordinated to the development of the worshipful spirit, an enjoyment of the Ideal Companionship.

Starting Points

1. A movement to have classes or other groups of young people lead their own church-school or the church services, a first step in which is obtaining an understanding of its meaning and how it may be begun.
2. The question of the choice of hymnals, or the introduction of new features in the worship of the church or church school.

3. A sermon, address, or article which raises the question of worship.
4. Question of what constitutes worship raised in group discussion.
5. Remarks about the worship of other religions or churches.
6. A general interest in the subject, possibly aroused by the leader's raising questions, reading an article, telling a story, etc.

Suggested Subprojects

1. Securing information from such sources as hearing talks, committee and individual investigations, reading, experimentation, etc.
2. Meetings for group discussion of information received and for making plans of action.
3. Services of worship in connection with regular group meetings.
4. A service of worship with the entire church in which ideas discovered are shared with others.
5. Visits to other churches to share their services of worship and learn better ways of conducting one's own.
6. Holding some special type of worship service, as an out-of-doors service, pageant, musical service, etc.
7. Making a *Worship Source Book* for use by the group members and others.

Committees Suggested

1. An executive committee to have general oversight of the program.

2. Small committees, or delegations, to visit other churches to share with their young people a service of worship and discover how one's own may be improved.
3. One or more committees on the improvement of worship to make reports on three topics, viz., (*a*) "Technical Aids to Better Worship," (*b*) "New Types of Worship Services," and (*c*) "Technique and Spirit in Worship." Also to suggest as a result of these three studies a report on how the young people's group may improve its own worship.
4. A committee to record the progress of the project and make the *Worship Source Book*.

Possible Schedule of Activities

1. Sunday: Talk: "The Purpose of Worship."
   Midweek: Committee organization and work.
2. Sunday: Talk: "How Jesus Worshiped and What He Taught about Worship." [Few members of group visit worship services of other young people's groups.]
   Midweek: Committee work.
3. Sunday: Talk: "Service and Worship." [Visits by few members.]
   Midweek: Committee work.
4. Sunday: Talk: "Study and Worship." [Visits by few members.]
   Midweek: Committee work.
5. Sunday: Talk: "Recreation and Worship." [Visits by few members.]
   Midweek: Committee work.

6. Sunday: Talk: "Individual Worship." [Visits by few members.]
   Midweek: Committee work.
7. Sunday: Reports of those who have visited other churches followed by discussion.
   Midweek: Committee work.
8. Sunday: Reports of visits continued. Group discussion.
   Midweek: Committee work.
9. Sunday: First report on subject of better worship: "Technical Aids to Better Worship." Group discussion.
   Midweek: Committee work.
10. Sunday: Second report on better worship: "New Types of Worship Services." Group discussion.
    Midweek: Committee work.
11. Sunday: Third report on better worship: "Technique and Spirit in Worship." Group discussion.
    Midweek: Committee work.
12. Sunday: Summary report: "How to Improve Our Own Worship." Group discussion. [At special time or midweek] a special type of worship service, such as that referred to under "Suggested Subprojects," 6.
    Midweek: Committee work.
13. Sunday: Report of committee on *Worship Source Book*. Round-table testimony-discussion on theme "How This Project Has Helped Me." [At church hour] service of worship with entire church in charge of young people.

Reference and Source Material

Betts and Hawthorne, *Method in Teaching Religion,* chap. xviii. Abingdon Press.

Cabot, *What Men Live By,* Part IV. Houghton Mifflin.

Fosdick, *The Meaning of Prayer,* and other devotional books. Association Press.

Harper, *Church Worship and Music* (Young People's Edition). Abingdon Press.

Hartshorne, *Manual for Training in Worship.* Scribner's.

Hartshorne, *Stories for Worship and How to Follow Them Up.* Scribner's.

Price, *One Hundred and One Hymn Stories.* Abingdon Press.

Rauschenbusch, *Prayers of the Social Awakening.* Pilgrim Press.

Sperry, *Reality in Worship.* Macmillan.

Weigle and Tweedy, *The Training of the Devotional Life.* Pilgrim Press.

See also, denominational and other manuals of worship, books of prayers and hymnals, especially those designed for young people.

THE DUAL RÔLE OF THE CHURCH

The other day I passed a church over the doorway of which was chiseled this legend:

"To the Worship of God and the Service of Man."

Here is the great paradox of the church:

These two objectives—the worship of God and the service of man—imply at once separate functions and the same function.

The church dare not surrender to the sentimentality of an exclusively other-world notion of itself as a place of worship alone.

The church dare not surrender to the sterility of an exclusively this-world notion of itself as a place of work alone.

The church is neither a mystic's retreat nor a reform club.

It should be both at once—a place where worship and work depend one upon the other.

It should be a place where we spiritualize our social programs and socialize our spiritual purposes.

Its services must find their justification in its service.

Its service must find its inspiration in its services.

It should be a place where the apostle of personal religion and the prophet of social justice merge their ministries.

Within its walls we should never find it necessary to speak of a "spiritual" gospel and a "social" gospel, as if religion were departmentalized.

We cannot say at one moment, "I will now be a spiritual being and exercise my soul," and at another moment, "I will now be a socially minded citizen and work for the common good."

Such splitting up of our lives is a travesty on the coherent purpose of religion.

The authentic church is dedicated to the worship of God and the service of man as separate expressions of a single function, which is just another way of saying again that the worship of God and the service of man are at once separate functions and the same function.

The relation between worship and work is very much the same as the relation between pure science and applied science.

The end of pure science is applied science.

The end of worship is work.

Although they come together at the end, pure science and applied science are different in the beginning; the pure

scientist feels that he works better when his mind is not too fixed on the practical value of his work; pure science produced nitric oxide from the air, not because some scholar was interested in the nitrate market, but just because he had the itch to know; the result of that discovery, however, has far-reaching practical meaning for the nitrate market.

Just so, the spiritual adventure of worship cannot be safely cluttered up with a busy and bustling practical purpose, but its subtle inspirations register their effect in the quality of our work.—Glenn Frank. Copyright 1927, the McClure Newspaper Syndicate.

YOUNG PEOPLE AND THE BIBLE

Purpose

To help young people appreciate the nature and purpose of the Bible in modern individual and social life.

Need

On almost every hand there is complaint that young people do not know the Bible and that their waywardness is due to this ignorance of its truths. Although some of us may with reason doubt the causal connection here, we must nevertheless confess that for a number of years young people, for many reasons, have not been interested in the Bible as it has up to the present been interpreted to them. We believe that the sacred book has within it everlasting power to reconstruct individual and social life if only it can be understood and applied in the light of modern conditions. Further, we believe that young people will see this and act upon their discoveries with regard to it if the matter can be approached in the right way.

Starting Points

1. A question raised as to the place of the Bible in a scientific age or as to the historicity of certain events described in the Bible, etc.
2. The discussion of the solution of some modern industrial, social, or moral issue, and the question

as to whether the Bible can give any help in this or similar problems.

3. A statement by one or more young people in which there is expressed an ignorance of the nature and content of the Bible and a desire to understand it better.
4. A sermon, article, book, or like public discussion of the subject.
5. The need for biblical reference books in the church library.
6. The approach of a Bible translation anniversary or annual Bible Sunday.
7. The raising of the question as to the value of the sacred scriptures of other religions.

Suggested Subprojects

1. Securing information by means of hearing speakers, reports from committees of the group, individual study and reading, and other means such as are suggested below.
2. Holding meetings for discussion of such information as has been brought before the group.
3. Holding meetings for worship in connection with the regular discussion meetings.
4. Making special investigations of such topics as "The Bibles of Other Religions" and "Sacred Literature since Bible Times."
5. Making special investigations of what the Bible has to say about certain pressing problems of present times.
6. Making a *Bible Guide Book* containing a record

of the total project with special sections devoted to (*a*) "The Origin and Nature of the Bible," (*b*) "How to Use the Bible," (*c*) "The Bibles of Other Religions," (*d*) "Modern Sacred Literature," (*e*) "The Bible and Modern Problems."

7. Conducting a week's Bible campaign, with an exhibit, distribution of literature, stereopticon lectures on related subjects, selling books intended to aid people to understand the Bible, etc.
8. A trip to a museum to see copies of ancient manuscripts of the Bible.
9. A trip to a religious bookstore.
10. Selecting and purchasing reference books for the church-school library.
11. Holding stereopticon lectures on the discovery of the Bible manuscripts and their translation, etc.
12. Planning and conducting a Bible exhibit, using material from a Bible society, the material the group has gathered, books from a religious bookstore, etc.
13. Holding a Bible Sunday following the exhibit and campaign and sharing their discoveries with the entire church in a service of worship.

Committees Suggested

1. A general executive committee to have oversight of the entire project and to give special attention to the observation trips and the Bible campaign.
2. A committee on worship to have charge of the regular and special worship services including the service with the entire church.

3. A committee on findings to record the progress of the project and to formulate a summary of suggestions on "How to Use the Bible" for discussion at one of the final meetings of the group.
4. A committee to make a collection of modern sacred literature.
5. A committee to have charge of the exhibit.
6. A committee to select and purchase the reference books to be placed in the church-school library.
7. Two committees to make studies on the "Bible and Modern Problems" for discussion at two meetings of the group.

Possible Schedule of Activities

1. Sunday: Talk: "What Is the Bible?" Discussion.
   Midweek: Committee meetings for organization and planning of work.
2. Sunday: Talk and discussion: "The Formation of the Bible Canons."
   Midweek: Committee work. Visit to museum.
3. Sunday: Talk and discussion: "The Bible Versions."
   Midweek: Committee work.
4. Sunday: Talk and discussion: "The Bible from the Standpoint of History."
   Midweek: Committee work. Visit to religious bookstore.
5. Sunday: Talk and discussion: "The Bible from the Standpoint of Literature."
   Midweek: Committee work.
6. Sunday: Talk and discussion: "The Bible from the Standpoint of Science."
   Midweek: Committee work.

7. Sunday: Report of committee: "The Bibles of Other Religions." Discussion.
   Midweek: Committee work.
8. Sunday: Report of committee: "Sacred Literature since Bible Times." Discussion.
   Midweek: Committee work.
9. Sunday: Talk and discussion: "The Bible a Book of Holy Discontent" [See following reading lists].
   Midweek: Committee work.
10. Sunday: Report of committee: "The Bible and Modern Problems." Discussion.
    Midweek: Committee work.
11. Sunday: Report of committee: "The Bible and Modern Problems." Discussion.
    Midweek: Committee work. Bible campaign, including exhibit, stereopticon lectures, etc.
12. Sunday: Report of findings committee: "How to Use the Bible." Service of worship with church (Bible Sunday).
13. Sunday: Review of project.

Reference and Source Material

Fosdick, *The Modern Use of the Bible.* Macmillan.
Goodspeed, *The Story of the New Testament.* University of Chicago Press.
Hodges, *How to Know the Bible.* Bobbs-Merrill.
Holt, *The Bible as a Community Book.* Pilgrim Press.
Hunting, *The Story of Our Bible.* Scribner's.
Lewis, *How the Bible Grew.* University of Chicago Press.
Lewis, *The Old Testament in the Twentieth Century.* Doran.
Oxtoby, *Making the Bible Real.* Revell.

Rauschenbusch, *The Social Principles of Jesus.* Association Press.
Sheldon, *The Bible in Our Modern World.* Pilgrim Press.
Smyth, *How We Got Our Bible.* James Pott & Co.
Streibert, *Youth and the Bible.* Macmillan.
Wild, *A Literary Guide to the Bible.* Doran.

After first-hand observation and study he [Bishop John L. Nuelson, of Zurich] declares that one of the most tremendous influences in the revolutionary uprising in Russia was the Bible. He does not mean, he says, that the Bible "incited to violence, but its teachings bred a holy discontent." . . . .

It is likely to come as a distinct shock to many folks to hear that the most read of all printed books is a document pregnant with revolution; but the stranger fact, and one better worth pondering, is the inevitable deduction from that statement. Christianity, the teaching of the New Testament, is nineteen centuries old, yet, apparently its doctrines are still held to be revolutionary by most of modern society. . . . .

For the Bible is much more than a "well of English undefiled," despite the general tendency merely so to regard it. It is a book crammed with ideals and ideas. It is one of the warders of mankind, a wellspring of human rejuvenescence. It stirs holy discontent with falsehood and sham and injustice in every alert mind that cons it to a purpose. And out of that discontent is born the effort to better our world and ourselves, to deracinate hatred, to quest friends, to liberate our spirit.—Uncle Dudley, *Boston Daily Globe,* December 13, 1922.

THE LIFE AND TEACHINGS OF JESUS

Purpose

To help young people appreciate the significance of the life of Jesus and the meaning of his teachings for modern times.

Need

No Christian ever need apologize for urging a study of the life of Jesus. One reason among others why young people often appear uninterested is the tendency to consider his life and teachings quite apart from their meaning for our immediate problems. Jesus seems to them to belong to another world, and we hear a strong sentiment on the part of old as well as young to rule him out as an impractical idealist whose principles it is impossible even to try to apply today. There is real need for approaching Jesus' life and teachings, therefore, from a practical angle to win young people from this philosophy.

Starting Points

1. The raising of the question of the practicability of Jesus' teachings for modern times in connection with some particular problem.
2. A sermon, article, or book calling attention to the place of Jesus in the life of today.
3. An accusation against the church, the Christian religion, etc.

4. The approach of the annual consecration period in the church.
5. A general interest in Jesus' life and teachings, aroused by previous studies and experiences [projects of the type in this collection of plans].
6. A desire to study the life of Jesus, but accompanied by a dissatisfaction with the usual approach.

Suggested Subprojects

1. Creating and issuing in some form a collection of "Twentieth Century Sermons of Jesus" [that is, sermons he would preach or parables he would use if he were speaking to men today]. Each sermon to be prepared upon the basis of some present day situation, individual or social, needing Christian solution.
2. Securing the information necessary to the preparation of this series of "Twentieth Century Sermons" of Jesus by special observation and investigation of modern life, by study of the Bible and other books, through addresses and sermons, and other available means.
3. Group discussion of reports made by various committees and addresses.
4. Services of worship in connection with Sunday group meetings and a service of worship with the entire church in which a part of the ideas and material gathered are shared with others.

Committees Suggested

1. A general or executive committee composed of the group's president, the pastor, the counselor, and

the chairmen of the worship and editorial committees.

2. A committee on worship.
3. Committees [eight or more], each to make a study of some particular problem and prepare a chapter for the book under four headings, viz.,
   a) A collection of problem situations needing the application of Jesus' teachings for their solution.
   b) A collection of scripture material from Jesus' teachings, illustrating his principles in a similar situation in Bible times.
   c) A sermon, in parable, story, or other form, such as he would deliver in the present-day situation.
   d) A prayer prepared by the committee, expressing their own feelings about the problem being studied.
4. An editorial and publishing committee to summarize, edit, and publish in some form [mimeographing?] an edition of the "Sermons" for the use of friends, other groups studying the life and teachings of Jesus, and for each member of the group.

Possible Schedule of Activities

1. Sunday: Talk: "Has Jesus a Message for Today?" followed by discussion of present-day problems needing soluition. Selection of eight [or more] problems and choice of committees, each to study some one in the manner indicated above ["Committees Suggested," 3].

Midweek: Committee work, including observation and investigation of present-day problems needing solution.

2. Sunday: A study survey of the life of Jesus: "I. His Early Life and Preparation for His Work."

Midweek: Committee work.

3. Sunday: A study survey of the life of Jesus: "II. His Ministry."

Midweek: Committee work.

4. Sunday: A study survey of the life of Jesus: "III. The Outcomes of His Ministry" [his persecution, death, and lasting contributions to world-life].

Midweek: Committee work.

5.–12. Sundays: Reports of committees on each of problems selected, followed by group discussion.

Midweek: Committee work.

13. Sunday: A summary of ideas gained under the theme, "The Leadership of Jesus in Twentieth-Century Life" [This summary to be edited in such a way as to serve as an Introduction to the collection of sermons].

Reference and Source Material

Burton, *The Teachings of Jesus.* University of Chicago Press.

Burton and Mathews, *The Life of Christ.* University of Chicago Press.

Claggett, *Christ in High School Life.* Abingdon Press.

Elliott, *How Jesus Met Life Questions.* Association Press.

Fiske, *Jesus' Ideals of Living.* Abingdon Press.
Gilkey, *Jesus and Our Generation.* University of Chicago Press.
Hunting, *A Life of Christ for Young People.* Minton, Balch & Co.
Rall, *The Life of Jesus.* Methodist Book Concern.
Rauschenbusch, *The Social Principles of Jesus.* Association Press.
Scott, *The Ethical Teachings of Jesus.* Macmillan.
Six High School Boys, *Christian Citizenship in High School.* Doran.
Smith, *Principles of Christian Living.* University of Chicago Press.
Weston, *Jesus and the Problems of Life.* Pilgrim Press.

If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to him,
To him will I cleave alway.

If Jesus Christ is a God—
And the only God—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air.

—RICHARD WATSON GILDER

In Christ there is no East nor West,
In Him no South nor North,
But one great fellowship of love
Throughout the whole wide earth.
In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

—JOHN OXENHAM

YOUNG PEOPLE AND THE PAST

Purpose

To help young people establish a proper relationship to the institutions and persons of the past, appreciating alike their deficiencies and laudable qualities, and learning from their experience those lessons which will improve their own present and future conduct.

Need

It would seem that every older generation has bewailed the ways of the young people who are growing up in its midst and that every younger generation has resented the advice and direction of those who are older. The old adage "old men for counsel and young men for action" seems to lack something of the spirit of democracy, for it implies that the old make decisions and the young obey them. Is it not possible that we may develop some form of mutual co-operation both in thought and activity which befits the democratic spirit of our modern age and our present-day conception of Christianity, so that each will come to appreciate and welcome the aid of the other? It is to be hoped that such activities as those outlined in this project plan will begin the development of this attitude.

Starting Points

1. A criticism of the older people by the young people or the reverse.

2. A dispute over some particular question involving differences of opinion between the past and present generation, either of a local nature or of wider import.
3. The raising of the question of some particular deficiency of the past as a whole or of some individual.
4. A visit to a museum illustrating past modes of living, examination of literature depicting ideals and standards of former generations, etc.
5. An article, book, sermon, or address upon the subject.
6. An event calling attention to the life and work of some outstanding or local "friend of youth," such as his death, an honor given to him, an utterance by him, etc.

Suggested Subprojects

1. Securing information by means of hearing speakers, making particular investigations, visiting museums, reading, holding interviews, etc.
2. Meetings for discussion at which the information secured is presented to the group for its judgment and action.
3. Meetings for worship held in connection with the regular discussion meetings and in which the themes are chosen with reference to their suitability to the discussion being carried on.
4. Making a scrapbook of materials bearing upon the theme of the project.

5. Undertaking special service activities for the older people of the church or community.
6. Holding personal interviews with older people to exchange views, secure particular information, express personal appreciation of their helpfulness, etc.
7. Writing letters to older people to secure their advice upon a subject being discussed, to express appreciation, and the like.
8. Visiting a museum or other institution in which evidence may be obtained as to the ways of living and moral standards of past generations.
9. Reading books and magazine articles portraying past life.
10. Holding a banquet-conference with the older members of the church or community for mutual understanding and appreciation.
11. Conducting a special devotional service upon the theme, "Honoring Our Forefathers," with a definite type of recogntion expressed by hanging a picture, presenting a gift to the church in their memory, etc.
12. Making a code, "A Christian's Attitude toward the Past," as a summary of the group's thinking as a result of the project.
13. Holding a service of worship with the entire church in which the group in a spirit of co-operative worship states its convictions as expressed in the code or in other form.

Committees Suggested

1. A general executive or steering committee.
2. Three committees on worship: (*a*) to take charge of the regular devotional meetings in connection with the discussion, (*b*) to plan and lead the special service of recognition, and (*c*) to plan and carry out the church worship service.
3. A committee on records to make the scrapbook and serve as a findings committee, making a tentative draft of the code suggested.
4. A committee on service activities.
5. A committee on correspondence to carry out the activities suggested under (7) above.
6. A committee to plan and direct the banquet-conference.
7. Five investigating committees to study and present reports upon themes (4)–(8) below.

Possible Schedule of Activities

1. Sunday: Introductory topic, "The Conflict of Young People with the Ideals of the Past."
   Midweek: Committee work, reading, and interviews.
2. Sunday: "What Our Elders Think of Us" [A review of current literature upon the subject].
   Midweek: Committee work, reading, interviews, and trip to museum.
3. Sunday: "What I think of the Young People of Today" [Talks by a number of older members of the church or community].
   Midweek: Committee work, reading, and interviews.

4. Sunday: Report of committee on "The Industrial, Commercial, and Professional Life of the Past As Compared with the Present."
   Midweek: Committee work, reading and interviews.
5. Sunday: Report of committee on "The Political and Civic Life of the Past As Compared with That of Today."
   Midweek: Committee work, reading, and interviews.
6. Sunday: Report of committee on "The Home Life of Past Generations As Compared with Today."
   Midweek: Committee work, reading, and interviews.
7. Sunday: Report of committee on "The Educational and Cultural Life of the Past and the Present."
   Midweek: Committee work, reading, and interviews.
8. Sunday: Report of committee on "The Religious and Moral Life of Past and Present Generations."
   Midweek: Committee work and performance of service activities decided upon for older people of church or community.
9. Sunday: Discussion of topic, "Ideals Which Our Forefathers Did Not See."
   Midweek: Committee work, reading, and interviews.
10. Sunday: Discussion of topic, "Some Lessons the Past Can Teach Us."
    Midweek: Conference-banquet with older people of church or community.
11. Sunday: Service of worship and recognition, "Honoring Our Forefathers."
    Midweek: Committee work, reading, and interviews.

12. Sunday: Report of findings committee on code, "A Christian's Attitude toward the Past." Service of worship with the church led by the young people.
13. Sunday: A review of the project.

Reference and Source Material

Coe, *What Ails Our Youth?* Scribner's.
Curry, *Facing Student Problems,* Studies XV—XVIII. Association Press.
High, *The Revolt of Youth.* Abingdon Press.
Hunter, *Youth's Adventure.* Appleton.
Report of the Evanston Conference, *Youth Looks at the Church.* Abingdon Press.
Report of the Louisville Conference, *Through the Eyes of Youth.* Abingdon Press.
Stearns, *The Challenge of Youth.* W. A. Wilde.
Van Waters, *Youth in Conflict.* Republic Publishing Co.

It has been shown that, as far as these critical youths are concerned, the conditions are here for fruitful cooperation between youth and age, not only in action but also in the learning, the thinking, and the communal deliberation that should guide action. What shall we do with our critical youths, then? Make them full partners in the concern! Junior partners, of course; they will not aspire to be more when once their capacity has had an opportunity to find for itself its limitations. And let us older heads remember that the chief danger that the young encounter is not any temptation to radicalism, but the soporific of conventionality. They imitate us too much, not too little; alas, that so few of them are aware of our faults! The best policy is to increase the number of critical youth as fast as we can.—COE, *What Ails Our Youth?* (Scribner's), p. 86.

New times demand new measures and new men,
The world advances and in time outgrows
The laws that in our fathers' day were best.
And, doubtless, after us, some purer scheme
Will be worked out by wiser men than we,
Made wiser by the steady growth of truth.

—James Russell Lowell

MAKING UP OUR MINDS

Purpose

To help young people become aware of the influences which are brought to bear upon them as they do their thinking; and to learn to think more independently, more scientifically, and with greater regard to the Christian purpose of life.

Need

On the one hand we observe a greater tendency to mob thinking today because of the use of propaganda, advertising, and appeal to prejudice by large and powerful agencies. On the other, we see the steady growth of the scientific spirit of facing facts as they are and acting accordingly, with regard to truth only. Our young people, because of their inexperience, are peculiarly susceptible to the former of these tendencies and are easily exploited. Science is less noisy in its appeal and more willing to let truth win its own way without pressure. Educators see, therefore, a need for teaching young people to think right. It is of first importance that a young Christian do so.

Starting Points

1. An event showing the effects of mob thinking or the evils of propaganda.
2. A question raised by the young people as to the truth of some news report, of a statement by a

prominent person, or of some commonly accepted belief.

3. An article, sermon, or address, discussing the subject of independent thinking.
4. An event which directs attention to the life of some person noted for his independent thinking.
5. A comparative study of the way in which the same news is presented in two or more papers on the same day.
6. A discussion of the courageous, truth-telling characteristics of the prophets, of Jesus, or other characters of Christian spirit.
7. A problem arising in the home, in school, or in the social life of young people, which shows the force of custom, habit, or social pressure, in leading them to decisions regarding dress, amusements, morals, etc.

Suggested Subprojects

1. A number of observation and investigation studies made in various fields of life, to help the young people discover how the things that happen in these areas lead them to think, i.e. independently or not. [See "Committees Suggested," below.]
2. Securing information in other ways, such as hearing speakers or reading books and articles.
3. Holding meetings for discussion of facts gained in the investigations, in reading or from speakers.
4. Holding meetings for worship in connection with those for discussion and, near the close of the project, with the entire church.

5. Keeping individual records of experiences (how one's mind was made up in various instances).
6. Reading by each member of group of a biography of some fearless Christian thinker.
7. Keeping a group record book of the activities of the project, including the minutes of meetings, copies or summaries of addresses, the various investigation reports, and a final set of "Rules for a Christian in Making Up His Mind."
8. A "Make-Up-Your-Own-Mind" campaign, using posters, a conference meeting, a playlet, an attack upon some specific evil, etc., as possible subactivities to present the idea to the general public.

Committees Suggested

1. An executive committee composed of the chairmen of various other committees, the president and the counselor of the group.
2. A committee on worship.
3. A committee on records to keep an account of the group's activities and formulate the "Rules" mentioned above. The group secretary may be chairman of this committee.
4. A committee to have charge of the "Make-Up-Your-Own-Mind" campaign with whatever subcommittees may be necessary.
5. Committees (A–F) to make investigations as follows:

    A. How Our Homes Teach Us to Think
    B. How Our School Life Teaches Us to Think

C. How Our Play and Social Life Teaches Us to Think
D. How Community Agencies Teach Us to Think
E. How Political Life Teaches Us to Think
F. How Religion Teaches Us to Think

Possible Schedule of Activities

1. Sunday: Address from the standpoint of psychology by specially qualified person: "How We Make Up Our Minds."
   Midweek: Committee organization and work.
2. Sunday: Talk: "The Advantages and Disadvantages of Custom, Fashion, Habit, etc."
   Midweek: Committee work, individual reading, and record-keeping.
3. Sunday: Talk: "Present-Day Tendencies toward Mob-Mindedness and Their Causes."
   Midweek: Committee work, individual reading and record-keeping.
4. Sunday: Talk by a scientist: "How A Scientist Makes Up His Mind."
   Midweek: Committee work, individual reading, and record-keeping.
5. Sunday: Report of Committee A and its discussion.
   Midweek: Committee work, individual reading, and record-keeping.
6. Sunday: Report of Committee B and its discussion.
   Midweek: Committee work, individual reading, and record-keeping.
7. Sunday: Report of Committee C and its discussion.
   Midweek: Committee work, individual reading, and record-keeping.

8. Sunday: Report of Committee D and its discussion.
   Midweek: Committee work, individual reading, and record-keeping.
9. Sunday: Report of Committee E and its discussion.
   Midweek: Committee work, individual reading, and record-keeping.
10. Sunday: Report of Committee F and its discussion.
    Midweek: Committee work, individual reading, and record-keeping.
11. Sunday: Reports upon individual reading: "Christian Thinkers."
    Midweek: Committee work and record-keeping.
12. Sunday: Report by committee on records of "Rules for a Christian in Making Up His Mind."
    Midweek: The "Make-Up-Your-Own Mind" campaign.
13. Sunday: Service of worship with the church in charge of young people. [At young people's group meeting] concluding session with theme for round-table discussion: "Reviewing Our Project."

Reference and Source Material

Davis and Chamberlin, *Christian Fellowship among the Nations,* Sections II and VIII. Pilgrim Press.

Dewey, *How We Think.* D. C. Heath & Co.

Elliott, *How Jesus Met Life Problems.* Association Press.

Elliott, *The Why and How of Group Discussion.* Association Press.

Gibbs, *Now It Can Be Told.* Harper Bros.

(The) Inquiry, *What Makes Up Our Minds on International Questions.* Association Press.

Lippman, *Public Opinion.* Harcourt, Brace & Co.

Martin, *The Meaning of a Liberal Education.* W. W. Norton & Co.
McGiffert, *The Rise of Modern Religious Ideas.* Macmillan.
Robinson, *The Humanizing of Knowledge.* Doran.
Robinson, *The Mind in the Making.* Harper Bros.
Shaver, *A Christian Attitude toward the Press.* University of Chicago Press.
Shaver, *A Christian's Education.* University of Chicago Press.
Sheffield, *Creative Discussion* (pamphlet). Association Press.

Unless we wish to see a recurrence of this [the war] or some similar calamity, we must, as I have already suggested, create a new and unprecedented attitude of mind to meet the new and unprecedented conditions which confront us. *We should proceed to the thorough reconstruction of our mind, with a view to understanding actual human conduct and organization.* We must examine the facts freshly, critically, and dispassionately, and then allow our philosophy to formulate itself as a result of this examination, instead of permitting our observations to be distorted by archaic philosophy, political economy, and ethics. As it is, we are taught our philosophy first, and in its light we try to justify the facts. We must reverse this process, as did those who began the great work in experimental science; we must first face the facts, and patiently await the emergence of a new philosophy.

A willingness to examine the very foundations of society does not mean a desire to encourage or engage in any hasty readjustment, but certainly no wise or needed readjustment *can* be made unless such an examination is undertaken.

I come back, then, to my original point that in this examination of existing facts history, by revealing the origin of many of our current fundamental beliefs, will tend to free our minds so as to permit honest thinking. Also, that the historical facts which I propose to recall would, if permitted to play a constant part in our thinking, automatically eliminate a very considerable portion of the gross stupidity and blindness which characterize our present thought and conduct in public affairs, and would contribute greatly to developing the needed scientific attitude toward human concerns—in other words, to *bringing the mind up to date.*—ROBINSON, *The Mind in the Making* (Harper Bros.), pp. 13 and 14.

A CHRISTIAN USE OF THE ARTS

Purpose

To guide young people in the discovery and use of those arts which may be made to serve in the development of religion.

Need

Because the various arts have often been employed by the forces of evil, religion has either avoided their use or used them only in part. This aversion or neglect has also been due to a narrow view of religion which isolated it from certain realms of life. But happily, a movement is beginning to make a much larger use of those tendencies of life which appeal so strongly to the higher emotions and which strengthen ideals. There are greater possibilities in this direction than have yet been seen by the average church, and it is fitting that young people should seek to find them.

Starting Points

1. The presentation of a pageant by a church or some other agency raising the question of its effectiveness in teaching religion.
2. An event which brings an artist into prominence.
3. A treatment of the question in a book or magazine article.
4. An observation trip to an art gallery, concert, theater, etc.

5. The planning and equipping of a new church plant, suggesting what provision shall be made for a stage, the nature of mural decorations, etc.
6. The need for choosing a new hymnal for the church or church school.
7. The redecoration of a church room, purchase of a picture, etc.
8. Discussion in the church as to whether there should be a play in its building, whether a certain painting or piece of sculpture is appropriate, and the like.

Suggested Subprojects

1. Securing information by means of book study, observations, interviews, listening to addresses, and other means.
2. Holding meetings for discussion of information gained.
3. Visits to theaters, art galleries, concerts, recitals, etc.
4. Holding interviews with artists.
5. Arranging for a social hour in connection with discussion or other meetings to get acquainted with Christian artists.
6. Holding services of worship in connection with meetings for hearing reports or speakers or for discussion.
7. Holding a special service of worship near the close of the project in which a large use is made of the various arts.

8. Dedicating a picture or a piece of sculpture in the church.
9. Making a *Book of Christian Arts.*

Committees Suggested

1. A general or executive committee to have charge of arranging the program, planning observation trips, and other matters.
2. A committee on each of the various arts studied to make reports to the group at the meetings of the fourth to the ninth weeks inclusive.
3. A committee on worship to have general charge of planning the regular devotional services, the recognition service suggested for the tenth week, and the final service with the church. The committees on the several arts may carry through a brief service of worship appropriate to their topics when they make their report.
4. A committee on records and findings to put into book form all the committee reports, minutes, the symposium, etc.

Possible Schedule of Activities

1. Sunday: Talk by qualified specialist: "The Arts and Religious Life."
   Midweek: Committee work.
2. Sunday: Talk: "The Church's Use of the Arts in the Past."
   Midweek: Committee work and observation trips by committees and others.
3. Sunday: Talk: "The Church's Neglect of the Arts."
   Midweek: Committee work and observation trips.
4. Sunday: Report of committee on music: "Religion and Music."

Midweek: Committee work and observation trips.

5. Sunday: Report of committee on painting: "Religion and Painting."

Midweek: Committee work and observation trips.

6. Sunday: Report of committee on drama: "Religion and Drama."

Midweek: Committee work and observation trips.

7. Sunday: Report of committee on literature: "Religion and Literature."

Midweek: Committee work and observation trips.

8. Sunday: Report of committee on sculpture: "Religion and Sculpture."

Midweek: Committee work and observation trips.

9. Sunday: Report of committee on oral expression: "Religion and Forms of Oral Expression" [Story-telling, preaching, recitals, etc.].

Midweek: Committee work.

10. Sunday: A service of recognition: "Great Christian Artists."

Midweek: Committee work.

11. Sunday: A symposium: "A Christian Use of the Arts."

Midweek: Committee work.

12. Sunday: Open discussion: "Some Practical Uses of the Arts in Our Church." Followed by the dedication of a picture, piece of statuary, presentation of new hymnals, etc.

Midweek: Committee work.

13. Sunday: Round-table testimony: "What I Have Gained from This Project." A service of worship at the church hour in charge of the young people—theme: "The Christian Religion and the Arts."

Reference and Source Material

Bailey, *The Gospel in Art.* Pilgrim Press.
Dearmer, *Christianity and Art* (pamphlet). Association Press.
Harper, *Church Worship and Music* (Young People's Edition). Abingdon Press.
Hill, *The World's Great Religious Poetry.* Macmillan.
Meredith, *Pageantry and Dramatics in Religious Education.* Abingdon Press.
Miller, *The Dramatization of Bible Stories.* University of Chicago Press.
Overton, *Drama in Education.* Century Co.
Vogt, *Art and Religion.* Yale University Press.
Wild, *A Literary Guide to the Bible.* Doran.

Among the many inspired and inspiring phrases that Christianity owes to the noble singers of old Israel, is that which speaks of the beauty of holiness. And it has well been said by someone with a turn for subtlety that of equal value is the holiness of beauty. If the one represents the saint, at his highest moment of self-surrender, worship, contemplation; the other represents the artist, at *his* highest moment, namely, of creation. Probably the union of both yields that perfection in whose image we are commanded to be perfect. Certainly, their divorce has always spelt disaster. For it must be admitted that religion without art can become banal, if not positively blasphemous, while art without religion can sometimes become bestial. . . . .

Yes, art needs religion, as religion needs art, or both perish. Art needs religion's illumination, blessing, the grace whereby to live. Without religion, art degenerates into mere aestheticism, meaningless battering of the air, a deadly foaming of ungovernable desires.

It is not perhaps my province, in this venerable company of varied religious faiths, to point out exactly where religion is in need of art. Yet, as a lay-woman, sincerely and humbly reverent toward all forms of religion represented here tonight, I should like to say this. Art, on the whole, for all her sins, has stood for human fellowship. She has united classes, races, creeds in universal brotherhood. May we not hope, therefore, that tonight may see the beginning of a new love among us? Not a new toleration—anyone can be tolerant—a new *love*. Then, perhaps, in this sacramental union of religion and art that we are celebrating here, we may be permitted to discern the secret of our brotherhood—namely the Eternal Fatherhood that is the common inheritance of us all.—Edith Wynne Matthison, at the dinner of the Church and Drama Association. Quoted in the *Federal Council Bulletin,* July–August, 1926.

A CHRISTIAN VIEW OF LEADERSHIP

Purpose

To help young people understand the nature of Christian leadership, discover present-day opportunities for its exercise, and develop their own leadership qualities through projects of service in the local church and community.

Need

The world at large recognizes the importance of leadership and the need for its discovery and training. It is quite as essential that those interested in the building of the kingdom of God emphasize in the religious education of young people a leadership which is thoroughly Christian in spirit and method. This requires, not a haphazard and occasional appeal to a few individuals, but a definite study and selective process whereby the talents of all are given a chance to find the work which is best fitted for their expression.

Starting Points

1. A particular achievement or other event which calls attention to the qualities of a great Christian leader.
2. Attendance at a summer conference or other meeting for young people at which a challenge and an inspiration to leadership in the Christian enterprise has been received.

3. A definite need in the local church for trained leaders.
4. A study of great Christian leaders in biblical or church history.
5. General interest manifested by the members of the group in their discussions.

Suggested Subprojects

1. The most important subproject of this program is the choice by each individual member of the group, or by committees of the group, of some definite enterprise of service and leadership within the church or community. This is to be their practice work or laboratory experiment and furnish a goodly share of the materials for the larger group discussion. Such service enterprises may be: teaching a class of younger boys or girls, coaching a younger group in their games, planning and carrying out a social or party for foreign or crippled children, serving on some important committee of the church for a stated period, carrying through a special musical program, pageant, or social event for the members of the church, etc. Local needs will determine the opportunities, and the talents of the members of the group will indicate the kind of service at which they should try their leadership qualities.
2. Acquiring information through these several service projects, through talks by special speakers, through interviews and other means.

3. Discussion meetings, one each week, in connection with talks and other features, including also reports of progress being made with individual or committee service projects.
4. Meetings for worship in connection with talks and discussions. Also three special worship services, two in which leaders (past and present) of the great Christian enterprise are remembered, and a final service with the entire church led by the young people.
5. Individual and group interviews with those who are themselves leaders or specially interested in the question and able to give helpful advice.
6. Keeping a record of individual or committee service projects mentioned above.
7. Making a group record book in which the activities of the entire program are described, with copies or outlines of the talks and discussion at meetings, programs of worship, the views of leaders written to or interviewed, brief accounts of the individual service projects, and a summary of the thinking of the group stated as "A Christian Leader's Code."

Committees Suggested

1. A general or executive committee to have charge of the program.
2. A committee on worship to care for the regular and special services of worship suggested.
3. A committee on records to keep the group record book suggested and also to act as a findings com-

mittee to make the tentative summary, "A Christian Leader's Code," for the group's discussion and adoption.

4. A counselors' committee composed of specially chosen adults, one or more of whom shall be advisers of each of the service projects being undertaken. If the projects of service are largely undertaken by individuals, one adult may counsel several.

Possible Schedule of Activities

1. Sunday: Talk: "The What and Why of Leadership."
   Midweek: Committee organization and work. Individual or small group service projects begun.
2. Sunday: Talk: "The Evolution of Leadership" [viz., (1) "The Leadership of Brute Force"; (2) "The Leadership of Clever Thinking"; (3) "The Leadership of Friendly Service"].
   Midweek: Committee work, service projects, and interviews.
3. Sunday: Talk: "Jesus as a Leader" [his kind of leadership].
   Midweek: Committee work, service projects and interviews.
4. Sunday: Talk: "Leadership in a Democratic Society" [each a leader in his own point of ability].
   Midweek: Committee work, service projects, and interviews.

5. Sunday: Talk: "Qualities Demanded of a Leader."
   Midweek: Committee work, service projects, and interviews.
6. Sunday: Talk: "Great Christian Leaders of Yesterday." Followed by brief memorial service for them.
   Midweek: Committee work, service projects, and interviews.
7. Sunday: Talk: "Present-Day Problems Requiring Leadership."
   Midweek: Committee work, service projects, and interviews.
8. Sunday: Talk: "Great Christian Leaders of Today." Followed by brief recognition service.
   Midweek: Committee work, service projects, and interviews.
9. Sunday: Talk: "The Price of Leadership."
   Midweek: Committee work, service projects, and interviews.
10. Sunday: Talk: "Training for Leadership."
    Midweek: Committee work, service projects, and interviews.
11. Sunday: Talk: "Leadership Opportunities in the Service of the Church."
    Midweek: Committee work, service projects, and interviews.
12. Sunday: Report from committee on records of tentative draft of "A Christian Leader's Code." Discussion, revision, and adoption in final form.
    Midweek: Committee work, service projects, and interviews.

13. Sunday: A service of worship with the entire church in charge of the young people. Theme: "Christian Leadership." [At young people's group meeting] "What This Leadership Project [including the service project] Has Meant to Me." A round-table discussion and testimony meeting.

Reference and Source Material

Brown, *The Creative Spirit.* Harper Bros.
Bugbee, *Living Leaders.* Abingdon Press.
Cavert, *Securing Christian Leaders.* Doran.
Donnelly, *What Should I Do with My Life?* Westminster Press.
Fosdick, *Adventurous Religion.* Harper Bros.
Fosdick, *Twelve Tests of Character.* Association Press.
Fosdick, *The Meaning of Service.* Association Press.
Horton, *Out into Life.* Abingdon Press.
Jones, *The Church's Debt to Heretics.* Doran.
MacLennan, *The Cost of a New World.* Missionary Education Movement.
Page, *Makers of Freedom.* Doran.
Shaver, *A Christian's Life Work.* University of Chicago Press.
Shaver, *Christian World-Builders.* University of Chicago Press.
Slattery, *The Highway to Leadership.* Pilgrim Press.
Tralle, *The Psychology of Leadership.* Century Co.
Walker, *Men Unafraid, Four Pioneers of Prophecy.* Methodist Book Concern.

The lonely prophet of a larger truth must, in any age, suffer as Jeremiah did. He is bound to be misunderstood and attacked. He must expect to be scorned and vilified by

those whom he disturbs. Truth is very precious and very *costly*. It is only those who are ready to pay the price for it that can be its disciples and torchbearers. But when they are sincere, patient, enduring, humble, reverent, brave and allied with God, they do, in His own time, carry the precious standard forward. Such persons may well say with Browning's "Paracelsus":

> "I go to prove my soul!
> I see my way as birds their trackless way.
> I shall arrive! what time, what circuit first,
> I ask not: but unless God send His hail
> Or blinding fire-balls, sleet or stifling snow,
> In some time, His good time, I shall arrive:
> He guides me and the bird."

—Jones, *The Church's Debt to Heretics* (Doran), p. 254

God give us men! A time like this demands
Great hearts, strong minds, true faith and willing hands:
Men whom the lust of office does not kill,
Men who possess opinions and a will,
Men who have honor, men who will not lie,
Men who dare to face a demagogue
And spurn his treacherous flatteries without winking;
Tall men, sun crowned, who live above the fog
In public duty and in private thinking.

—J. G. Holland

A CHRISTIAN'S RELIGION

A statement of purpose or a code of Christian faith and practice.

Purpose

To help young people to summarize and organize their purposes as Christians and to make a covenant with the Christian church to join forces with it.

Need

There is a general feeling that every young person upon reaching an age of discretion should consider the claims of the Christian church upon him. This plan is based upon this premise, but it seeks to emphasize certain features. There is need for a condition of full membership to be preceded by serious consideration of the explicit meaning of the step, with a statement of allegiance which is phrased in terms of specific problems of Christian thinking and living. Any general pledge of allegiance is meaningful and lasting only to the degree to which it grows out of a clear understanding of the definite problems a young Christian must face.

There is need also for a plan of joining a church whereby the prospective members individually and collectively enter into a mutual covenant with the church, each group (those already members and those about to join) offering proof of what it has to give and making promises of future conduct. This mutual covenant or

contract must be entered into with seriousness and is best signalized by a public ceremony which will be remembered as a red-letter event by the young people in particular. The plan suggested seeks to provide for these elements.

Starting Points

1. The approach of the annual consecration period when young people are asked to join the church.
2. Criticism by older people of the religious ideas and practices of young people.
3. The completion of a number of projects involving specific problems suggesting the need for some kind of integration and organization of thinking.
4. The question of code-building raised by the adoption of a code by some organization or group.
5. Questions raised by the young people as to the meaning of religion.

Suggested Subprojects

1. Securing and organizing information on the specific problems of religion. [In most cases such a project as this is should be a sequence of the completion of a number of specific projects; so it is not so much a case of securing new experiences as it is of reviewing and integrating those which one has already had. The number of these suggested in the plan (10) may be increased or decreased.]
2. Group discussion based upon reports of these reviews.
3. Group worship in connection with other meetings. Also two special services of worship, one for the

group alone, in which they prepare themselves for their joining the church [a retreat], and the other a public service of actual joining [a recognition and fellowship service].

4. Individual interviews with the official church committee or pastor.
5. Group conferences with the official committee or pastor by a special committee representing the whole group, viz., the committee on code and covenant.
6. Making a code of Christian faith and practice which represents a summary of the purposes of the group with regard to religion and is used by the committee on code and covenant in conferring with the official church commitee.
7. Making a covenant with the official church committee in which the church and the young people's group each make mutual promises and offer each other privileges and service.

Committees Suggested

1. A general executive committee to have oversight of the reports to be made and all other similar subprojects.
2. A number of committees each to study or review some particular problem or project which the group has undertaken and to present a brief summary of what it thinks represents the purpose of the group with regard to it.
3. A committee on worship to have charge of the regular worship of the group and the retreat.

4. A committee to hold conferences with the official committee or pastor of the church [committee on code and covenant].
5. A committee to plan and carry out, in consultation with the official church committee or pastor, the service of recognition and fellowship.

Possible Schedule of Activities

1. Sunday: Organization meeting: "How Shall We Build Our Code?"
   Midweek: Committee organization and work.
2. Sunday: Report of committee on review of problem or Project I.
   Midweek: Committee work and individual interviews.
3. Sunday: Report of committee on review of Problem or Project II.
   Midweek: Committee work and individual interviews.
4. Sunday: Report of committee on review of Problem or Project III.
   Midweek: Committee work and individual interviews.
5. Sunday: Report of committee on review of Problem or Project IV.
   Midweek: Committee work and individual interviews.
6. Sunday: Report of committee on review of Problem or Project V.
   Midweek: Committee work and individual interviews.
7. Sunday: Report of committee on review of Problem or Project VI.
   Midweek: Committee work and individual interviews.
8. Sunday: Report of committee on review of Problem or Project VII.
   Midweek: Committee work and individual interviews.
9. Sunday: Report of committee on review of Problem or Project VIII.

Midweek: Committee work and individual interviews.

10. Sunday: Report of committee on review of Problem or Project IX.

Midweek: Committee work and individual interviews.

11. Sunday: Report of committee on review of Problem or Project X.

Midweek: General committee work and conference of committee on code and covenant with official committee or pastor of the church in which the proofs of the fitness of the members of the group are offered in terms of what the group and its members have accomplished and what their purposes for the future are.

12. Sunday: Group retreat and consecration service.

Midweek: General committee work and conference of committee on code and covenant with official committee or pastor of the church in which the contract is drawn up.

13. Sunday: Service of Recognition and Fellowship in which the young people are received into membership. May be followed by a special Communion Service.

Reference and Source Material

Abbott, *What Christianity Means to Me.* Macmillan.

Bosworth, *What It Means to Be a Christian.* Pilgrim Press.

Brown, *The Modern Man's Religion.* Macmillan.

Cook, *Christian Faith for Men of Today.* University of Chicago Press.

Eddy, *New Challenges to Faith.* Doran.

Elliott, *How Jesus Met Life Questions.* Association Press.

Fiske, *Jesus' Ideals of Living.* Abingdon Press.

Fosdick, *The Modern Use of the Bible.* Macmillan.

Fosdick, *Twelve Tests of Character.* Association Press.
Heermance, *Codes of Ethics, a Handbook.* Free Press Printing Co., Burlington, Vermont.
(The) Inquiry, *Why the Church?* Association Press.
Moran, *A Creed for College Men.* Macmillan.
Shaver, *Young People and the Church.* University of Chicago Press.
Six High School Boys, *Christian Citizenship in High School.* Doran.
Smith, *Principles of Christian Living.* University of Chicago Press.
Weston, *Jesus and the Problems of Life.* Pilgrim Press.

The Christian life is a spiritual adventure rather than a cut-and-dried system. The Christian has found the supreme meaning of life in his belief that God loves men and invites them to share that love. This faith finds its concrete expression in Jesus, who reveals the full meaning of a life completely shared with God. The Christian is eager to discover ways in which this shared life may be realized in the modern world. He begins with his own affections and aspirations. He brings his physical impulses into co-ordination with his Christian ideals. He reaches out to adjust his social relations with the demands of the ideal of the Kingdom. He is willing if necessary to pay the price of isolation because of loyalty to the Kingdom; but he finds his greatest triumph in the discovery of ways in which he can share the Kingdom life with all men. He is always distressed if he must alienate them in order to be true to the Kingdom. To create and maintain a fellowship of all men in the spirit of good will is the goal toward which the Christian strives.—G. B. Smith, *Principles of Christian Living* (University of Chicago Press), p. 208.

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